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FEBRUARY 15, 2001 [53.23]

Martlet

QUEER AWARENESS WEEK

GENDEREVOLUTION®

illustration by Jüd Alden

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Naomi Klein gets radical at UVic

by Gillian Jerome

Local activists will join Naomi Klein, Canada's poster child for the anti-globalization movement, for a talk on 'Getting Radical' Feb. 15.

The 30-year-old Toronto native couples her *No Logo* reading tour with work as the author of the weekly *Globe and Mail* column 'Unlabelled,' by far the most progressive voice in the Bell Global Media-owned paper.

Klein is the former editor of *This Magazine* and currently edits at *Saturday Night* magazine. *London Guardian* freelancer Katharine Variner called Naomi Klein's best-selling and highly-acclaimed book *No Logo: Taking Aim at the Brand Bullies* "the Das Capital of the growing anti-corporate movement."

In it, Klein chronicles the manifestations of what she calls our generation's rise against "corporate hunger" à la multinational.

"It gives voice to the growing political distastes of an entire generation," said third-year UVic political science student Paul Klesser.

Klein's research on globalization comes from her own life-long obsession with brand names, a rebellion against highly political parents who came to Canada from America to escape the Vietnam War. Klein's mother, Bonnie Klein, made the anti-pornography film *This Is Not a Love Story* in 1980, which the North American media attacked as an example of extreme feminist propaganda.

The Dec. 1989 Montreal Massacre spurned Klein's switch from shop-a-holic to a firebrand political activist. She eventually dropped out of the University of Toronto to work as an intern at *the Globe and Mail*. She left the paper to edit the politically edgy *This Magazine*.

Here at UVic, local activists Leanne Drumheller, Sharmeen Khan and Josh Goldberg will speak alongside Klein at a talk called "Have a Happy Protest: from barricades, to board rooms to book publishing."

The politically charged panel will speak in Cinecenta at 11:30 a.m. on Feb. 15.

UVic Law comes out on top

The University of Victoria's law department was ranked number one in Canada in a survey of graduates conducted by *Canadian Lawyer* magazine.

Past grads were asked to grade the department in categories such as curriculum, facilities, practice relevance and testing.

Associate Dean of the faculty Cheryl Crane said it's good to see the department at the top of survey, but realizes this is a survey of graduates rather than a curriculum comparison with other Canadian universities.

"It's very gratifying that grads feel this way, but it's not a scientific survey of the department."

Grads gave the department an A+ for its curriculum, faculty and students, and the lowest mark of a B+ was in the testing category.

Crane said the national survey done by *Macleans* magazine is "a more intensive kind of survey" but being ranked number one by *Canadian Lawyer* brings some expectations with it too.

"There's nowhere else you can go except down, unless you stay at the top," she said.

In the *Macleans'* ranking of Canadian law schools, which was published in September, UVic came in third behind the University of Toronto and the University of New Brunswick.

Victoria City Council to look at after-hours bylaws

by Steve Hutchings

An after-hours nightclub would benefit all segments of Victoria's population, says a local promoter.

But it may take some convincing to get the naysayers on side. Concerns related to loud music, over-crowding and drug use are some of the obstacles Jake Warren will need to overcome in his bid to expand the local night scene.

"If we find the right location and it's staffed properly, there's no reason why we can't do this," said Warren, programming director at CIVI television and an after-hours club advocate. "You could look at it as a teen centre [that is] also available for many other functions. Then you can deal with your noise problems and your sound-proofing."

Warren envisions a multi-purpose centre, operated by a non-profit organization similar to the Fernwood Community Association, that would provide activity space for youth and the elderly during the day and an entertainment venue at night. Revenue from the night-time events would funnel back into the centre's kitty.

The promoter applauded Victoria City Council's recent decision to create a staff committee to explore the viability of creating a permit system for after-hours parties.

The committee, which includes representatives from the police and fire departments, bylaw enforcement, recreation and community development will search the city for potential locations.

Committee members will attend several late-nights events, consulting neighbourhood businesses and others on possible ill-effects. If the event goes down with minimal shockwaves, the committee will then determine the details of a permit system on an event-by-event basis.

"We basically said to staff 'Proceed to come up with a permitting system that would take into account all the fire, security and noise concerns, and figure out a process of how it would work best,'" said councillor Rob Fleming, who will be sitting on the committee.

Council took the initiative after several promoters requested City Business Licenses to operate non-alcoholic, all-night dance parties. The present Dance Hall Hours Bylaw requires alcoholic events to cease operations at 2 a.m. except on Mondays, when they must shut down at midnight.

Mayor Alan Lowe insists no final decision has been made.

"There might not me a suitable location, but that's why we're proceeding with the process. If we did not proceed, we would never know," Lowe said.

Warren said that he is impressed by the city's reaction to the idea.

"It's not going to be easy, but it's great to see that city council is moving in this direction of open-mindedness," said Warren. "I sometimes shake my head and wonder if I'm still living in Victoria. I think it's fantastic."

While he thinks the event-by-event permits are a step in the right direction, Warren would like to see the city grant licenses for permanent locations.

He cites the skateboarding dilemma of the 1980s, when local municipalities created cement stunt parks to provide skateboarders with hangouts. He stresses that a multi-purpose centre with a permanent license for all-night events would ease tensions in the community.

"There is no such thing as a kid who is not a risk in this society," he said, adding that many Victoria youths will party all night regardless of bylaws. An after-hours establishment would become a community outlet – late-night revelers could choose a safe, well-staffed social function over noisy house parties or bush parties in Sooke.

"It's not going to go away, so let's do this the right way," Warren said.

Among the committee's concerns are that the location would meet specific requirements such as the number of exits, washrooms and fire sprinklers. In addition, police are concerned that an overflow of calls could result from illegal alcohol consumption, drug use, fights and bomb threats. These come in the wake of other cities' experiences with after-hours establishments.

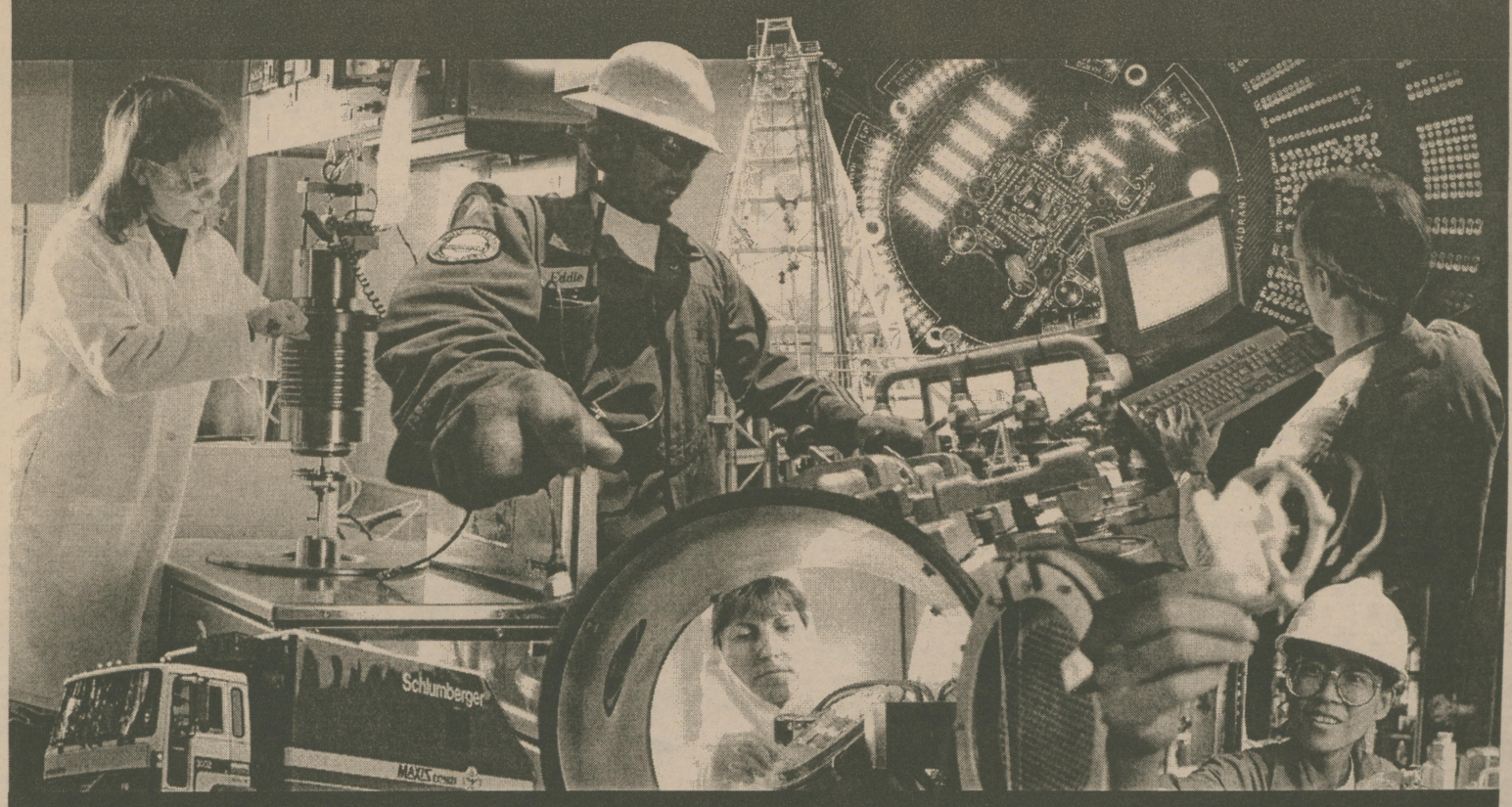
On New Year's Eve, more than 10 people died in a fire at a Dutch rave party. The building had only one exit. In July 2000, a 21-year-old man died in a Toronto rave after consuming Ecstasy, a recreational drug popular at such events.

"I think if we nurture the recreational choices of young people and the cultures they're involving themselves in, and we do it the right way, we can make a mark for the rest of the country," said Warren.

The committee will address Council at an upcoming meeting to discuss its findings. Fleming hopes to have a permit system in place within the next two months.

"I think the promoters are wanting to play by the rules," he said. "They want some ground rules that they can adhere to, so why not go forward with it?"

Opportunity Runs Deep



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Schlumberger

UVic takes steps toward queer-friendly campus

by Zoë Bake-Paterson

What began as a complaint from a student living in UVic residences has turned into a national campaign to protect and provide safety for queer people.

Ayla Lepine moved into campus residence in September 1999, encountering homophobia but feeling powerless to prevent it. She turned to Lisa Gibson and Steve Fitterer, residence coordinators for UVic Housing Services. They were receptive to Lepine's concerns, but said their hands were tied.

"Residence is the nastiest pocket of homophobia on campus," says Lepine, who is now the coordinator of UVic Pride. "But short of restructuring all of residence midway through the term to combat homophobia, there's nothing to be done." Outside the Pride office in the SUB, Lepine felt there was little support and no safe place.

A Committee on the Status of Sexual Minorities (CSSM) had been created by the University in January 1999, and was preparing a report looking at how queer issues affect those living, working and studying on campus.

"The CSSM works to plant seeds," says Silvia Vilches, the chair of the committee. "We want each department to be able to develop strategies in whatever way is appropriate for them."

Completed in July 2000, the report gathered input from 52 students, faculty members and staff. The committee, along with residence life coordinator Gibson, brainstormed ideas for the future. By September the two main initiatives – to promote allies in residence and to create a group of queer friendly residence advisors were well underway. The Ally campaign was launched.

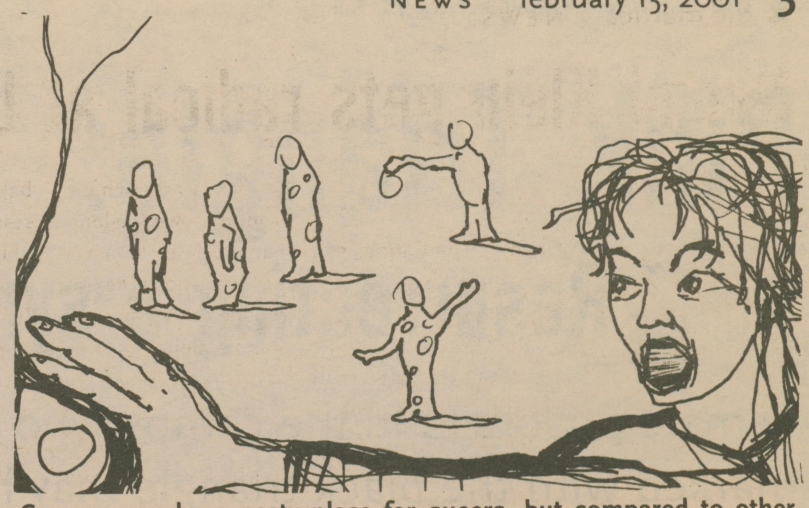
As support grew, the project became known as Safe Spaces. Programs were offered in residence, and 3,000 "One in Ten at UVic" pride buttons were distributed on campus to promote National Coming Out Day. Safe Spaces also developed "Ally Cards," postcards with a rainbow flag and the word ALLY written in bold, so that students could post them on their windows or doors in residence to show support.

UVic is one of the only universities in North America to offer such a program. The University of Toronto has a similar initiative called Positive Space. At the November 2000 national general meeting of the Canadian Federation of Students, the Lesbian, Gay, Bisexual, Transgendered Caucus brought forward a proposal to expand Safe Spaces and Positive Space into a national campaign. Jaime Matten, director of services for the UVSS, says the campaign is now being developed, with posters and stickers being produced to increase awareness and safety for queer students.

UVic's Committee on the Status of Sexual Minorities is still working to address queer issues on campus.

"The dialogue has begun but is by no means over," the report states. "This is an ongoing journey that will foster new understandings and change."

Future plans include holding a series of workshops and panels discussing the negative impact of homophobia on campus, focusing on the 'journey to becoming an ally.' This is scheduled to take place during a week of diversity at the end of March.



Campus can be a nasty place for queers, but compared to other universities, UVic is pioneering for safe space support.

What's a legal marriage anyway?

by Jason Gondziola

The recent marriages of two queer couples test the legal definition of marriage as a union of man and wife.

The double wedding took place at the Metropolitan Community Church (MCC) of Toronto on Jan. 14. The union of Kevin Bourassa and Joe Varnell, and Elaine and Anne Vatour set a precedent in Canada.

Reverend Brent Hawkes, who conducted the ceremonies, said the wedding would "open floodgates around the world."

Two factors led to the first legal same sex marriage in Canada. One was the fact that Ontario marriage law does not specify gender, but refers only to "persons." Secondly, the marriages were ratified using the tradition of "banns," essentially announcements of the couples' intentions to marry.

These banns were read three times in church having no suitable objection. According to Douglas Eliot, the attorney for MCC Toronto, this procedure renders the marriages legal.

Whether or not the ceremonies will be deemed legally binding remains to be decided in court.

A similar attempt was made in 1974 by Chris Vogel and Richard North, a gay couple in Winnipeg. The banns were read at an Unitarian church, only to have the Manitoba provincial court nullify the license soon thereafter.

At the time of this action, the Canadian Charter of Rights and Freedoms had not yet been adopted. Civil rights of gays and lesbians have been greatly expanded since the adoption of the Charter.

Reverend Vann Knight is a minister at the First Unitarian Church of Victoria as well as the Unitarian Community Liason for the UVic Interfaith Chaplaincy. Recently, Knight delivered a sermon calling upon political leaders to grant same sex couples the basic rights guaranteed by the Charter.

Knight argues that if a gay man wanted to marry a lesbian woman, there would be no legal problems. However, if two gay men or two lesbian women wanted to marry, the law says they can't. "You may have the $100 [for the marriage license], but you don't have the right physical structure," he says.

"What I'm calling for is not a special law for gays and lesbians," he said. "Rather, I am asking that present laws, and interpretations of those laws, be expanded so that legal marriage is a choice available to all."

Knight's sentiment is refreshing in the face of widespread spiritual opposition to same-sex marriage. Contrary to many other Christians, Knight believes that "one's sexual orientation, whatever it is, is not a hindrance to the will and purpose of God, but a basic component of it."

Ayla Lepine, of UVic's Pride office, said the queer community has experienced significant rejection from organized religion, and she doesn't believe a person's spirituality should be compromised because of their sexual orientation.

"I don't want to have to forsake the values and beliefs that I hold in my spirituality in favour of valuing myself in terms of my orientation," she said.

While religious opposition to queer marriages is constant, there is popular support. In 1999, a major national survey found that 53 per cent of Canadians agreed that gays and lesbians should be given the legal right to marry.

on the spot

Why do you think *the Martlet* does a queer issue?

by Ben Isitt and Richard Warrington

Paul Morgan
2nd year Economics

Because there's probably a large number of homosexual people on campus.

Ryan Melsom
4th year English

I guess to give a voice to the margins... It gives a fair representation of queer culture to people who may not usually hear that voice.

Sarah Moyer
grad student in Anthropology

Because UVic has a pretty open policy on including all people in their paper.

Sonia Fustenau
Grad student in History

To balance it off against the 51 non-queer issues.

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Canada

Pink Triangle:

Resurrecting a symbol from the ashes of Nazi terror

Female prisoners in the camps who were marked with the black triangle may have included lesbians, prostitutes, women who refused to bear children, and those who displayed other "anti-social" traits.

by Kevin Groves

The pink triangle is one of the most popular and widely recognized symbols for the gay community, but its past is often forgotten.

Perhaps we don't want to remember the symbol's origins in the Holocaust, one of the greatest tragedies in the history of humanity. While homosexuals were one of the many groups targeted for extermination by the Nazi regime, history often excludes their plight.

In the fall of 1933, immediately after Hitler's rise to power, the first homosexuals were imprisoned. Two years later, Paragraph 175 of the German legal code, which had previously criminalized anal intercourse between males, was expanded to include all forms of male homosexual contact, and courts subsequently broadened the application to the point where even a kiss or purely visual contact became punishable.

During the Olympic Games held in Berlin in 1936, Hitler staged a brief lull in the persecution of Jews for the benefit of international observers, but at the same time, persecution of male homosexuals was stepped up in massive bar raids in order to present visiting athletes and journalists with a "morally clean" Germany.

Convicted 'offenders,' numbering roughly 25,000 from 1937 to 1939, were sent to prison and later to concentration camps. Their sentence was typically sterilization, most often through castration, but Hitler amended this sentence in 1942, making death the punishment for homosexuality.

Life in the camps, though cruel and inhuman for all, was especially difficult for homosexuals since they were usually near the bottom of the prisoner hierarchy. Often they were singled out for special tortures and dangerous work, and attacks from guards and other inmates. Consequently, their mortality rate was very high.

The SS quickly developed a camp-inmate classification system, giving each group a coloured patch sewn on the left side of the chest, and the right trouser leg. A green triangle marked a regular criminal, red denoted a political prisoner, violet was used for Jehovah's Witnesses, brown for gypsies and the infamous yellow Star of David to denote Jewish prisoners. Male homosexuals were given the pink triangle, while a yellow Star of David under a superimposed pink triangle marked the lowest of all prisoners: a gay Jew.

The colour pink signalled a homosexual weakness and effeminacy in accordance with the Nazi perception of their character. Lesbians were also included in Nazi plans toward "racial purity." Although lesbians were exempt from Paragraph 175's prohibition of homosexuality, evidence suggests that a black triangle was used to designate female prisoners with anti-social behaviour.

Massive propaganda efforts throughout the Nazi regime cultivated an ideal image for women and teenage girls of traditional German womanhood centred on children, church and the kitchen.

Female prisoners in the camps who were marked with the black triangle may have included lesbians, prostitutes, women who refused to bear children and those who displayed other "anti-social" traits.

The colour pink was meant to signal a homosexual weakness and effeminacy in accordance with the Nazi perception of their character.

The total number of homosexual prisoners in concentration camps is unknown, but official Nazi estimates of 10,000 are almost certainly inaccurate. Contemporary estimates of the number of homosexuals killed during the Nazi regime range from 50,000 to 100,000.

After the war, the persecution of homosexual Germans continued. The Nuremberg Trials failed to address the issue as many Allied nations were reluctant to investigate the treatment of homosexuals in Nazi concentration camps. British, American and Soviet legislation criminalized homosexual activity, meaning that homosexuals were not considered to have been unjustly imprisoned. They were denied compensation for their suffering. And some even remained imprisoned until Paragraph 175 was finally repealed in West Germany in 1969.

In the 1970s, gay liberation groups resurrected the pink triangle as a popular symbol for the gay rights movement. In the 1980s, the New York-based AIDS Coalition To Unleash Power, a diverse, non-partisan group of primarily gay and lesbian individuals united in anger and committed to direct action to end the AIDS crisis, began to use the pink triangle for their cause. The symbol was inverted, making it point up, to signify an active fight back rather than passive resignation.

Today, the pink triangle represents pride, solidarity and a promise to never allow another Holocaust to occur, while lesbians and feminists have similarly reclaimed the black triangle. Both continue to challenge anyone who denies the history of homosexual persecution.

Historical sources include: *Swastika, Pink Triangle and Yellow Star: The Destruction of Sexology and the Persecution of Homosexuals in Nazi Germany.* Haeberle, Erwin J.

In Hidden From History: Reclaiming the Gay and Lesbian Past. Ed. Duberman M., M. Vicinus, G. Chauncey. Harmondsworth: Penguin Books Ltd., 1989, 365-379.

"Pink Triangle and related Symbols," posted on www.enqueue.com, also check out http://www.cygnus.uwa.edu.au/~zeddicus/pinktria.html.

Want to be involved in the Martlet Women's Issue? Come to the March 1 meeting @ 2:30 and bring your ideas. We're looking for first-person narratives, graphics, photos, spontaneity, women's voices, ideas, thoughts... B011.

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Annual General Meeting

Wednesday March 14, 2001, 7pm in the Grad Lounge
***Come for the meeting...* stay for the party!**

Agenda: 1. Approval of Chair. 2. Approval of Financial Statements. 3. Report of the Coordinating Collective. 4. Project and Committee Reports. 5. Other Business.

Coordinating Collective Elections

Wednesday March 14, 9:30am – 4:30pm
***** polling in the SUB outside the Michéle Pujol Room *****

If you would like to run for a position on the Coordinating Collective, please pick up a nomination form from the VIPIRG office, room SUB B122. Nominations must be handed in by March 6 at 4:30pm at the VIPIRG office.

AIDS/HIV stereotypes in the queer community

by John Thompson

Despite a recent increase of infections among gay men after a decade of decline, statistics show growing numbers of youth, women and aboriginals becoming infected with HIV/AIDS.

The stereotype of AIDS/HIV as a gay disease still obscures public perceptions two decades after AIDs was coined as a gay male disease in North America.

UVic Pride Collective coordinator Dan Kerr said that because the disease started in the gay community, "it quickly became associated with being gay." And because of this association, he said, straight people don't self-identify with the disease, despite the fact that growing numbers of straight men and women are becoming infected. Heterosexual women are currently the fastest growing risk group in North America.

Kerr said university campuses are generally good for HIV/AIDS awareness, but he believes more could be done in residence here at UVic.

"All the gay people I know are concerned with AIDS. All the straight people I know are mainly concerned with getting pregnant," he said.

According to a study done by Health Canada, "the HIV epidemic in Canada, as in the US, was initially concentrated among men who have sex with men (MSM). In Canada, reported cases among MSM has declined steady since the onset of the epidemic, until a recurrent surge was noted in 1999."

Katrina Jensen, General Supervisor at AIDS Vancouver Island (AVI), said the resurgence in MSM infections is small, but significant because it's the first increase in 10 years.

She noted HIV infections in San Francisco rose from 283 in 1997 to 575 in 1998 among gay men. This resurgence of infections is attributed to a rising incidence in "barebacking," unprotected anal sex.

There are still decreases in infections in B.C. at the moment, she said, but cautioned that increased infection among gay men in San Francisco could be a trend for all of North America.

> All the gay people I know are concerned with AIDS. All the straight people I know are mainly concerned with getting pregnant.
>
> *Dan Kerr, UVic Pride Coordiator*

UVic grad student Josephine MacIntosh, who is doing research on HIV/AIDS, said there are several reasons for the rise in infections among gay men. These include "an ideology that HIV is just one more risk associated with the gay lifestyle," the advent of new and more effective drugs, and "a new generation of gay men who have not [yet] witnessed their friends dying from AIDS."

Another problem that Jensen identifies today, particularly among young gay men, is "HIV burnout" – a desensitization toward safe-sex ads and warnings.

Jensen also identified the stigma of HIV/AIDS being a "gay disease" as a factor contributing to infections, for both gays and heteros alike.

"Homophobia leads to less self-esteem in gay and bi men, which means you're less likely to take care of yourself. For heteros, if they believe that HIV is a gay disease, they won't think it applies to them," says Jensen.

If anything, perhaps the entire notion of narrowly defined sexual identities is creating more confusion than clarity with HIV. "None of the lines are drawn as clearly as everyone would like to think," MacIntosh said. "Thinking about and learning to accept the many varieties of sexual behaviours and compensate or counteract their inherent risks, rather than obsessing on sexual orientations is more useful."

Societal prudishness about sexuality and safe sexual practices are also part of the problem, she added. "Ultimately, I think our attitudes toward sexuality are the problem, not sexuality itself, queer, hetero or otherwise. The virus thrives on denial, repression and deceit - openness, understanding and honesty might help."

AVI's Men's Wellness Program is holding "Hard-On," a forum on sexual health tonight at the Open Space Gallery. It's a men-only event with foreplay at 7:00 p.m. and action at 7:30 p.m.

AVI is also currently holding a study on young gay and bi men on the Island, and is looking for volunteers under 25 in order to learn how they can better serve the gay community. For more info call AVI at 384-2366.

Victoria: not another Little England

by Michael Cox

Double-decker buses, horse-drawn carriages and the Tudor houses all add to the image of Victoria as little England, but they only represent one culture in the community.

This week is multiculturalism week, and the Inter Cultural Association (ICA) hosted 'Our Story: Multicultural Victoria past and present' on the evening of Feb. 12 as a chance for Victorians to hear stories about the cultural diversity in their own community.

Maia McKinley, ICA multicultural program coordinator, said story telling is only one way to understand the diversity and history in the city.

"This is a chance to hear stories many people haven't heard before," she said. "We all have a history here whether we've been here one day or many years."

The quintessential image of Victoria is free of racism, but by telling stories of racism and discrimination in Victoria a discussion can emerge, McKinley said.

"Hopefully by hearing stories of racism a discussion can start on how to combat the problem."

Sonia Manak, originally from Duncan, told her story of Suneen, and her desire to fit into a western culture. As a child, Suneen was called a Hindu, and told she smelled of curry, so "she decided to be as white as she could be. That meant no wearing traditional dresses or speaking her native language."

Manak's story focused on the effect of becoming "like everyone else" and its negative effects on her family.

It was only after talking to her elders and exploring her culture that Suneen found out how important her cultural background was.

"It is important to value your heritage and culture because it really does form a huge part of who you are," Manak conclued her story.

For Leslie McGarry, of the Kwakwaka'wakw Nation, story telling is a way of conveying history without a written language.

"Most of the people who are in residence in Victoria don't know who's land they're on, including the decision makers," she said. "We don't just have a British heritage. We have the peoples who were here for thousands of years."

Aboriginal issues have made headlines because of treaties such as the Nisga'a Treaty, but McGarry said aboriginal awareness has turned into tokenism.

"Unless you believe in the culture, having an elder there doing a prayer in a language you don't understand is complete tokenism," she said of the many events held in Victoria.

McGarry works with the Victoria Native Friendship Centre giving presentations on Victoria's First Nations history, stressing the role of oral history.

"My community doesn't have a written language so you really have to pay attention to the presentation and listen," she said. "I open the door so they can seek more information."

Harry Djorgee, with the African Cultural Association, said ideas surrounding culture focus on Eurocentric beliefs and ideals.

"When you read Canadian history and even newspapers, Europeans are referred to as settlers and non-Europeans are referred to as immigrants," he said.

Originally from Ghana, Djorgee said the tourist-driven economy of Victoria makes acknowledging a multicultural society more of an obstacle.

"I get asked a lot whether I'm here for the summer, or when I'm going back," he said. "Part of the reason people don't see Victoria as multicultrual is because of a lack of information."

The black population in Canada is vibrant and diverse, but Djorgee said no matter how recognized the black community is, stereotypes have to be broken down.

"Even in Toronto if you come into contact with the same class of people that constitute Victoria, you find the same level of ignorance about black people," he said.

Labeling a person by their ethnicity or race doesn't consider the value a person has within society, he added. "Even somebody who arrives here by breaking the immigration rules and stowing away on a boat, we don't know what they can contribute to society."

photo by Richard Warrington

Tourist accroutrements blind the reality of a multi-cultural society in Victoria, said African Cultural Association's Harry Djorgee.

Call for Proposals to the Grad Class Legacy Fund

The 2001 University of Victoria Graduating Class is now accepting funding proposals from on campus groups to aid in the development of student oriented projects.
Applications from all departments and organizations are encouraged. Projects should endeavour to leave a legacy or to help raise the profile of UVic Students.

Applications must include:
- a brief outline of the mandate of your organisation or group
- a budget which details other funding sources
- a description of the specific project and goals in 250 words or less
- on campus contact information

Preference will be given to groups that demonstrate financial need. One proposal per group please.

All proposals should be addressed to the 2001 University of Victoria Graduating Class.

SUB General Office Rm. B128
For more information contact
Summer McFadyen (250) 721-8370 or
Miko Ross (250) 721-8366
resource@uvic.ca

Deadline 4:30 p.m., Wednesday, March 1, 2001

Canada's spy agency recruits at UVic

by Ben Isitt

The clandestine world of espionage descended on UVic's David Strong auditorium Feb. 13 when the Canadian Security Intelligence Service held an employee-recruitment information session.

Roughly 75 students attended the event, but despite posters and chalk messages around campus, the arrival of Canada's spy agency failed to draw significant opposition. A smattering of students turned out for an announced demonstration, but there was no organizer to be found.

The sole voice of dissent came from a man who entered the auditorium at the beginning of the event, bellowed his dislike for the "CIA in Canada," and then made a hasty exit.

"Well, you're entitled to your opinion," said Ron Perkio, chief of human resources for CSIS's B.C. region. Along with personnel officer Lisette Miles, Perkio came from Vancouver to explain the mandate and diverse operations of his one-of-a-kind agency.

With a wave of baby-boomer retirements looming, CSIS will be hiring 45 agents each year from across Canada at a starting salary of $35,380 climbing to $65,000 after eight years of service. Combining analytical and investigative work, the job offers the opportunity to live in cities across the country and play James Bond at foreign liaison posts the world over.

But competition for the positions is steep. Perkio says the agency receives thousands of applications per year, and would-be spies must navigate their way through an eight to 12 month screening process, including six personal interviews at the Vancouver field office and a detailed security check exploring family history, loyalty to Canada, and the applicant's mental state.

> Secrecy is one of our tools. It must be so. We can't conduct our business in the media.
>
> *Ron Perkio, CSIS*

"You identify all your direct relatives," Perkio said, and CSIS determines whether Uncle Jim the Communist has "an undue influence over you," or could subject you to coercion or blackmail. A lie-detector test is also part of the process.

Prerequisites for the job include a bachelor's degree in almost any field, Canadian citizenship, a willingness to work anywhere in Canada, a valid driver's license, a clean criminal record and eligibility for Top Secret security clearance. Positive qualities include past travel experience, a "keen interest in current events, particularly related to socio-political matters," and strong interpersonal, reading, and research skills.

Successful candidates spend their first three years at National Headquarters in Ottawa, learning the analytical component of the agency's work, and receiving training in French. They are then deployed to a field office in Vancouver, Calgary, Edmonton, Regina, Winnipeg, Toronto, Montreal, Quebec City, Fredericton, Halifax, or St. John's to develop the investigative skills intrinsic to the spy trade.

"Secrecy is one of our tools," Perkio says. "It must be so. We can't conduct our business in the media."

Personal interviews, phone taps and a wide range of investigative techniques are all part of a day's work, which is usually nine to five, although emergency operations do arise. "If something comes up. Then you're ours," Perkio says.

There's one catch to all of this: CSIS employees can't tell anyone – beyond spouses or their closest friends – for whom they work.

"We're the open faces," Perkio says, referring to himself and Miles. "But there's a whole intelligence group in Vancouver that doesn't tell people who they are. Not even their neighbours... Disclosure of our identities is a violation of the CSIS Act."

Agents have a "tier of answers" to evade the "What do you do?" question that inevitably arises at cocktail parties and the like. "Well, I'm a public servant" gives way to "I'm with the solicitor general," Perkio says.

He is quick to point out that intelligence work differs from law enforcement. Police can be open about their job, and they have a clear methodology of enforcement and legal procedure. CSIS operatives don't wear a uniform, and need to be able to improvise and work on projects that don't necessarily have a clear outcome.

The federal agency was created in 1984, when intelligence operations were separated from the RCMP. There were 2030 CSIS agents in Canada in 1998 (the most recent year for which data is available), down from a high of 2760 in 1993, before the federal government cut back the civil service to reign in the deficit. CSIS's annual funding fell from $244 million in 1994 to $171 million in 1998.

According to the agency's webpage, "CSIS gathers information and provides operational or tactical intelligence about individuals, groups or events which may constitute threats to the security of Canada."

The Canadian Security Intelligence Service Act of 1984 defines "threats to national security" as espionage, sabotage, or "foreign influenced activities" that are detrimental to the interests of Canada. It also names "covert unlawful acts" and the threat or use of violence to overthrow "the constitutionally established system of government in Canada."

The Act specifically states that this threat "does not include lawful advocacy, protest or dissent." Perkio echoes this view.

"The service does not conduct investigations on campus. Having said that, that doesn't mean we won't." Perkio says if a threat to national security were to develop at UVic, his agency would investigate it like everywhere else.

"The difference is that we recognize universities as sensitive institutions, and we value students' right to express their opinions openly," Perkio said. "We live in a democracy... Any investigation on campus has to be approved at the highest level." That means the Solicitor General of Canada.

Throughout his talk to interested students, Perkio cited "terrorism" as the primary target of the agency. A video reinforced this point, adding that "economic espionage" was another concern.

But if a CSIS report released last August is any indication, it appears Canada's spies have a keen interest in non-violent political action.

"It has been established that anti-globalists are organizing against a number of international meetings in Canada, including the April 2001 Summit of the Americas in Quebec City," says the CSIS report *Anti-Globalization - A Spreading Phenomenon.*

"Underlying the anti-globalization theme is criticism of the capitalist philosophy, a stance promoted once again by left-of-centre activists and militant anarchists."

In 1997, in the lead-up to the APEC summit in Vancouver, a CSIS threat assessment was produced for Green Party leader Joan Russow, among other prominent B.C. activists.

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Sessionals sign-off on contract

by Kristie Kristofferson

After two years of negotiations with the university, UVic sessionals ratified a three-year contract for better job security, wages and working conditions.

Approximately 365 sessional instructors at UVic unionized under the Canadian Union of Public Employees (CUPE) local 4163 two years ago. Their contract expires in August 2002.

Union president Ian Cameron said one of the biggest changes was establishing a long-service list for sessionals.

Cameron said 59 instructors make up the long-service list of sessionals. Those instructors, who have been teaching at least 10 units or more a year for the past five years, will get first crack at teaching courses they have taught in the past.

"This list is fixed for the duration of the contract, and these instructors will get first dibs," he said.

Mike Burnett, vice-president of local 4163, said the long-service list is a first step towards job security for all sessionals.

"As someone who isn't on the long standing list... this establishes a benchmark to work towards for everyone else."

In addition to the list, Cameron said jobs have to be posted adequately in advance, and a proper grievance process followed to resolve any disputes.

"People can't just phone up a friend and offer them a job now," Cameron said.

The contract includes guidelines for appointment procedures, benefits and severance pay for long service sessionals, but not regular sessional instructors.

Qualifications and not wages will be the determining factor when hiring sessional instructors, said Vicki Nygaard, a CUPE business agent for the sessionals and a sessional instructor in the Sociology department. She cautions, however, that this is only a first time contract and there are still issues outstanding from negotiations with the university.

"We now have a contract, but a lot of things were left out, such as leave provisions, better benefits and better job security for all sessionals that will have to be bargained for in the next contract," she said.

Because this contract expires in 2002, Nygaard said this is a trial period to see which elements of the contract work for sessionals and which areas need to be improved.

"We'll have time to see what works and what doesn't before negotiations start for the next contract," she said.

Peter Sanderson, of UVic human resources, said the hiring process will be more transparent now that a contract is in place.

"We worked out an agreement within the constraints of the government zero-zero and two percent wage guidelines, with an additional two percent to cover union dues, and almost two percent more for benefit improvements," he said of the contract.

Wages are paid on a seven-step salary grid based on qualifications and how many units the instructor is teaching.

Holly Nathan, a sessional instructor in the Writing department, said sessional instructors not included on the long service list are treated with more sensitivity now that others recognize that sessionals' rights are protected by a contract.

"Pre-contract sessionals had no protections whatsoever and were completely vulnerable," she said.

Lorna Jackson, a member of the bargaining committee and a sessional instructor in the English and Writing departments, said the contract establishes sessionals in a teaching role, but doesn't consider administrative duties.

"This contract defines the role of the sessional instructor as a teaching role only," she said.

Jackson said sessional instructors would like to be involved at the research and administrative levels, and future contracts could look at establishing that level of interaction within faculties.

"Those on the committee believe this is a good contract, especially for a first contract," Jackson said.

Campus activists condemn two McGill profs testifying against queer couple

by Joslyn Oosenberg

MONTREAL (CUP) – Two McGill professors are testifying against same-sex marriage in a Montreal case that could change Canada's definition of marriage.

Margaret Somerville, a professor of medical ethics, and Katherine Young, a religious studies professor, are acting as expert witnesses for the government in defence of legislation that restricts marriage to the union of a man and a woman.

Project Interaction, an initiative launched by students from McGill's school of social work, aimed at raising awareness about gay and lesbian issues, circulated petitions via email last week, decrying Somerville and Young's views on same-sex marriage. According to the email, the rights of gays, lesbians and bisexuals are threatened by legislation against same-sex marriage, since their access to equality is endangered.

The two plaintiffs in the case, Réné LeBoeuf and Michael Hendrix, are challenging the Quebec Civil Law, which states that a marriage license can be granted only to a man and a woman. They charge that this violates the Province's Charter of Rights and Freedoms, which has forbidden discrimination against gay men and lesbians since 1967.

They are also challenging the province's right to decide who can get married, which they claim is federal jurisdiction. John Fisher, the executive director for EGALE, Equality for Gays and Lesbians Everywhere, does not support the decision of the two professors to contribute their expertise to the defence.

"This is a certainly a significant case," he said. "We are obviously disappointed in the position they have chosen to take."

Hendricks, 59, and LeBoeuf, 45, have been living together in a serious relationship for 28 years. When they went to obtain a marriage license on their 25th anniversary on Sept. 14, 1998, they were refused. Their lawyer, Stephane Gendron, immediately filed a lawsuit.

"[It is about] whether all people should have access to the same social institutions and the same privileges and responsibilities and rights that go with them," said Jeffrey Stein, a member of Project Interaction.

According to Shauna van Praagh, a professor at McGill's faculty of law, the case could fundamentally change the relationship between the notion of "spouse" and the institution of marriage as interpreted by the law. "It is a challenge to the law of Quebec, whether stated in the Civil Code or elsewhere, to expand the notion of spouse to include same-sex couples."

She added that a successful verdict would most likely bring about significant changes to several laws that refer to the term "spouse." "This would make a big difference for a lot of purposes... financial and economic purposes such as taxes and pensions, and for family benefits such as health and drugs," she said.

However, van Praagh argued that the extension of such benefits to same-sex couples need not necessarily involve the reorganization of the ancient institution of marriage. According to her, equal access to benefits could be achieved through a redefinition of the term "spouse."

"There are all kinds of pieces of legislation, both provincially and federally, that refer to spouses, and that have traditionally been defined as being restricted to someone who is married," she said. "Although more recently, at both the provincial and federal level, [judges] have begun to include people who are partners that have not actually gone through a marriage ceremony."

She added that there is considerable ambiguity in the term spouse. "We don't have one dictionary that everyone can look in for society's definition. Often we use the word without defining it. In fact that's often the problem: it's not defined."

On June 10, 1999, the Quebec National Assembly passed Bill 32, which "modified all laws and regulations containing a definition of common-law spouses... to explicitly include the notion of same-sex common-law spouses," including those pertaining to social benefits, tax deductions and pension benefits.

On Jan. 14, 2001, two same-sex couples legally married in a joint service before 1,000 people at the Metropolitan Community Church of Toronto. The marriage was accomplished through the ancient Christian tradition of the banns that allows churches to issue a marriage license, according to centuries-old common law that is recognized in Ontario.

Last summer, the B.C. government went to court in support of gay marriages after Cynthia Callahan, 36, and Judy Lightwater, 49, sought a marriage license in Victoria on May 26, 2000.

It was the first time a Canadian province had taken such action.

Another B.C. couple, Peter Cook and Murray Warren, were rejected for a marriage license in December 1998.

History shows laws and attitudes toward queers slow to change

by Melissa Jones and Carmel Ecker

Just over 30 years ago, homosexuals were treated as dangerous offenders subject to a possible indefinite prison sentence.

Your lifestyle was enough to put you in jail, although the option wasn't often used, according to UVic Sociology professor Holly Devor.

Change came in the late 1960s when a Northwest Territories man went to jail with an indefinite sentence simply for being gay.

The Supreme Court ruling supporting his arrest according to the law made many people call for a change in legislation.

We've come a long way since 1969 when then justice minister Pierre Trudeau proposed to change the law, sparking exponential growth in gay rights activities.

But people think there has been more progress than there really has, according to Devor.

She points to the murders of Brandon Teena in 1993 and Matthew Sheppard in 1998 as examples of the social intolerance that still exists and needs to be changed.

Teena, whose story was told in the movie *Boys Don't Cry*, was sexually assaulted and murdered by two men in Humboldt, Nebraska after they discovered he was a woman living as a man. Matthew Sheppard was beaten, tied to a fence and left in the cold to die in Laramie, Wyoming because he was gay.

Still, laws and attitudes are changing.

One of the most recent advances in Canada happened in February 2000 when the legal rights of common-law heterosexual couples were extended to same-sex couples, covering everything from pension to immigration to income tax provisions.

The decision followed a 1998 poll conducted by the Angus Reid Group for the Canadian Justice Department, which found that two-thirds of Canadians supported this decision.

However, the wording in legal documents for same-sex couples still isn't clear. In the same 1998 poll, 59 per cent of Canadians were in favour of referring to same-sex partners as "spouses" but the term "common-law partners" is still used.

The 2001 Canadian Census has changed the definition of common-law couples to include same-sex couples. The new definition will apply to questions relating to common-law status.

Approximately 1.6 per cent of Canadian couples are gay, which translates to approximately 140,000 homosexual couples in Canada, according to a study by the Ministry of Finance.

The struggle for equal rights has been a long and complex one.

In Ancient Greece, many of the soldiers who fought in the army were homosexual.

In fact, many societies recognized that if there was a bond of love between warriors, they would be stronger together, according to University of Windsor gender researcher Barry Adam.

This bond between the soldiers made them more passionate fighters because they were protecting each other while fighting for their cause.

But inter-gender love isn't upheld by many cultural and religious groups.

The Bible proclaims that homosexuality is a sin: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination," Leviticus 20:12. Passages like this commanded that the followers of Christianity not fall into such lifestyles, as it was punishable by death.

It was not only Christians, however, who perpetuated the idea of homosexuality as sinful.

When psychologists coined the word "homosexuality" in the early 1900s, society was divided into two categories: heterosexual and homosexual.

Before that, "it was possible to engage in a homosexual act, and still be considered normal, not deviant," according to Mark Redgwell, a UVic law student.

With the emergence of the word "homosexual" came the labels and stereotypes.

This separation also created difficulties for anyone who didn't fit into one of the two sexual categories. One example is bisexuality.

Some people in the gay community thought of it as heterosexual, homosexual and confused, says Redgwell. Society's identification of sexual orientation didn't "account for people who don't fit neatly into rigid boxes of hetero or homosexuality."

At the dawn of the 20th century, there were many battles to be fought and progress was slow.

"Heterosexual emancipation" in the early 20th century was mostly in Europe and centred around Germany up until the Second World War.

With the rise of Nazism, the movement was stomped on and homosexuals were among the first taken off to concentration camps, said Devor.

By the 1940s, there was some activity in Canada, but the fear of legal and social intolerance limited organization.

Toronto native Jim Egan was a pioneer of gay activism and continued to advocate until the day he died in March of last year.

At the end of his life, he was fighting for pension plan rights for gay couples.

In 1957, Boston's first gay activist Prescott Townsend organized the first documented public discussion on homosexuality in Boston. He later went on to organize homosexuality discussions on the radio, and was featured in a film about human sexuality.

Seven years later, Townsend also challenged the Massachusetts Legislative Conference on Mental Health to stop relying on studies of maladjusted homosexuals and to focus on healthy homosexuals instead.

Meanwhile, the Civil Rights Movement of the 1960s was important for gay rights activists as they began to rally together in the fight to realize those rights that had been denied them.

"[It] made sense for gay rights activists to take advantage of the legal, political, and moral victories that were eventually won by the civil rights movement," says Redgwell.

At the same time as Canadian law was changing in 1969, the Stonewall riots were happening in the United States.

It began in a mafia-run gay bar in New York where the police often came in, arrested a few people and collected their bribe money, said Devor.

Patrons finally got sick of it and resisted. In the end, the police had to barricade themselves in the bar for protection while gays and lesbians took to the streets for several nights.

The reverberations of this action were felt in Canada and intensified the need for a new law that recognized them as people instead of sexual deviants.

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EDITORIAL:

UVic's Queer Heroes: A collective editorial

On the queer heroes issue I nominate Svend Robinson, NDP MP, who had the strength of character to make his sexual inclinations public and to stand up for his fellow fags.

Valerie Rawlings

Lets' just say that I had a "good time" in university – I partied, I studied, I discovered life and, like many of us, I made friendships that will last my lifetime. My queer hero is one of those friendships forged during that time of experience and awakening. She graded top of her class at Carleton in Women Studies, and didn't even come out until she and her long-time roommate both blurted out "I love you" one wine-soaked night. She went on to become a lawyer specializing in the defence of battered women and died of brain cancer one month after her partner gave birth to their beautiful son. She taught me more about strength and love and beauty than anyone in my life. She is always in my mind and I am proud to have been her friend.

Dean Schwind

My heroes: Chief Justice Lamer and Justices La Forest, Gonthier and Major of the Supreme Court of Canada who in 1995 stated in Egan v. Canada that sexual orientation is a deeply personal characteristic that is either unchangeable or changeable only at unacceptable personal costs, and so falls within the ambit of section 15 of the *Canadian Charter of Rights and Freedoms* protection as being analogous to race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Ryan

•

My personal queer hero is my mom, not because she is gay, which she isn't, but because of her understanding and acceptance of queer lifestyle.

It was 1984, I was about eight years old, living in a co-op with my single mom, and I was walking home for supper. I happened to look into the front window of a neighbour's apartment and saw her kissing another woman. I stood there, watched them, and tried to understand what I was witnessing. Eventually they both looked up at me and I ran away, embarrassed that they had seen me.

When I got home I told my mom what I had seen in the window. She told me that I really shouldn't look into other people's homes. She also told me that some women love women, just as some men love men, and that it was OK and natural for that to happen. I thought about it and it made sense to me. In my young mind, our next door neighbour's lesbian lifestyle had no less value or merit than the other neighbour who taught Yoga and recycled. While it was different, it was just another way of living in my community.

That day my mother taught me a very valuable lesson about respect, understanding and love. I don't know what happened to that neighbour of ours, as we eventually we moved on, but I think about her periodically.

Troy Sebastian

My two entries are quite literally queer heroes. Apollo and the Midnighter are two of the lead characters in Wildstorm Comics' surprisingly popular superhero book "The Authority." They are a loving, monogamous gay couple who also happen to beat up criminals and save the world from aliens on a regular basis, all without being depicted as effeminate or abnormal. It makes me happy to think that thousands of comic book geeks across North America are being exposed to positive queer role models every time they go to the store.

Simon Glezos

One of my queer heros is someone that goes to UVic. A guy that came out in highschool and took another guy to the prom, a guy who spends his time facilitating coming-out support groups through the UVic Pride office, going to high-schools to do the "real-live gay person" show on a regular basis. He is a writer and a computer geek and he brings his mom to the Pride Parade. Thanks Dan. Dan, Dan the man.

Another is Dr. Doug McGhee. When he was treating my partner for a strange and serious allergic reaction, he came out first so we didn't have to. He scolded me for not just barging in when I got there..."she's your partner, it's your right." And he was candid enough to ask while taking Kathryn's blood-pressure if we "knew any fags that might want to go to his workshop at AVI?" Might not have gone over well with some patients, but endeared him to us immediately.

Christina Harris

My queer hero is my first and only female lover who became so over a bottle of Gatto Negro in her little two-storey tenement along the Main in Montreal. When she came out to her parents, they sent her back to Trinidad to be exorcized, and when that failed, they disowned her. She is a body full of courage: gentle, fierce and strange, and I love her still.

G-force

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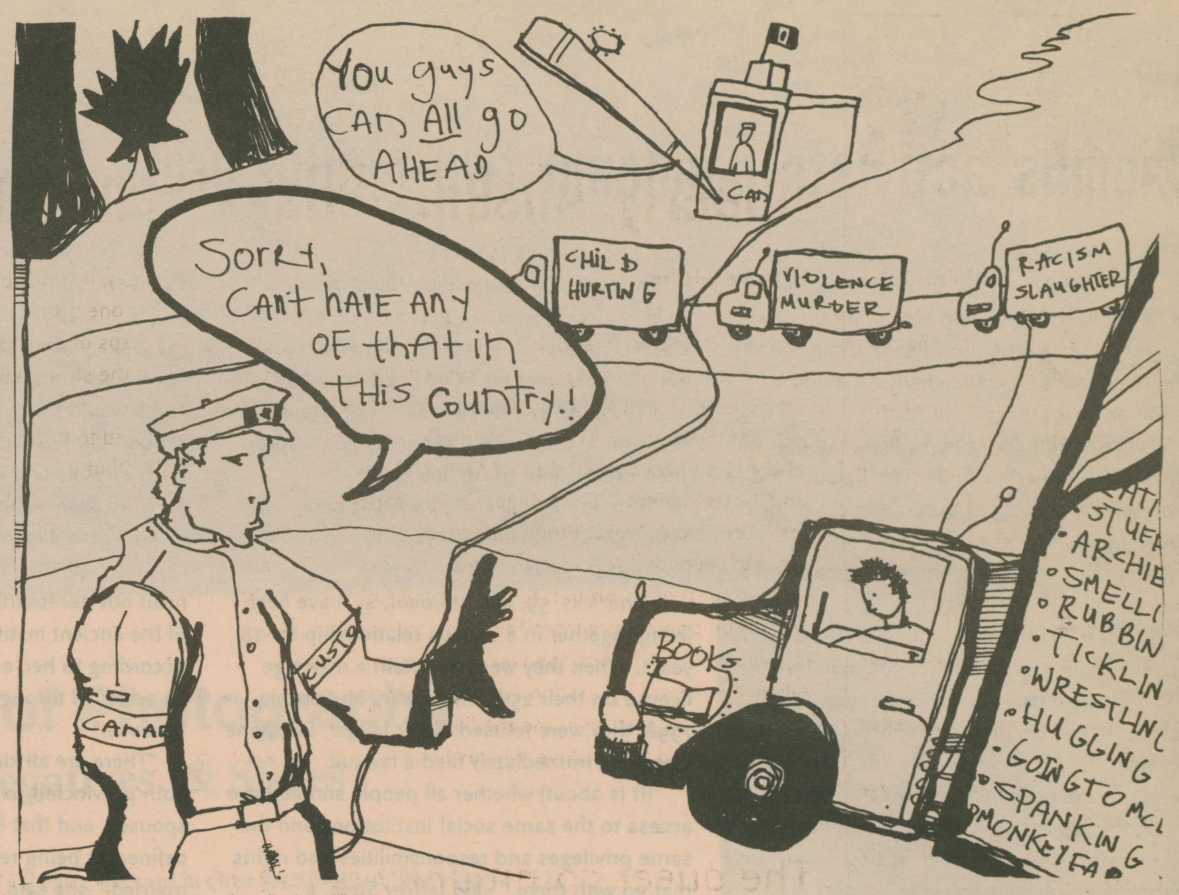

MONOLOGUE:

Introducing the progidal daughter, Betty Crocker style

by Bren Simmers

Boys on one side, girls on the other. Draw a line down the middle of the house, careful to include dining room, kitchen and bedroom as a unit. Remember girls, it is here where all your skills will be tested. Boys, stick to the exterior – back porch, living room, garage. Don't worry, you will always be called in for dinner.

It was the perfect model – everything carefully delineated. Predictable. I knew my roles. Confident in dress patterns, *Good Housekeeping* recipes and stain-removal tactics. I played them as best I could for a daughter with shorn hair who failed Home Ec. It seemed important at the time – the house balancing on fragmented ideas of what it meant to be a man, a woman. On either side of the divide, my parents thrust themselves into pink and blue molds, wanting it to work. Each day they broke themselves smaller to fit.

Definitions have a way of delineating boundaries, penning a red line somewhere across the body, leaving parts of you lost or shamed. You run into trouble where you overlap. I never felt like a "lady," but there was no third space, no neutral bathroom I could claim as territory. Everything came down to gender and that's where it got messy. Sex and gender were (and still are) used interchangeably. Because I was born a woman, I was supposed to act and dress the part.

When I came out to my parents, I shook the fault lines of their foundation. I was now a "lesbian" (a word that also limits and defines – not my gender expression but the biological gender of who I sleep with). I was somehow released from the definition of woman, no longer defined in relation to man. I defaulted from one definition to another. I lurked around the kitchen, a ghost son, uncertain. Clearing plates and wiping tables was what I did, awkward hands now inappropriate, my mother shooing me downstairs.

Being a son was pretty clear, I thought. I would fix broken stuff, play Nintendo and be free to leave. Daughters always got stuck with the cleaning up.

I wandered out back where my father was chopping wood. Pushing up the sleeves of my sweater, I took my first swing, shutting my eyes before I hit the block. He watched my clumsy attempts for a few minutes, shifting his weight back and forth before sighing, taking the axe and resuming his rhythm. My arms were weak and unsteady, unable to make clear swooping strikes like his.

Following my brother's example, I went to the gym and bulked up. I felt better, stronger. In the supermarket I was called "Sir." In bathrooms women would stare and point, "This is the women's bathroom."

"I know," I would say, offering no explanation, pushing past into a stall. Friends of mine would joke, "Show them your tits." But that wasn't the point. I didn't want to have to conform to others' definitions. I just wanted to pee, to be able to walk into the bathroom I choose unchallenged.

The bathroom police exist with good reason. Women have a long precedent for feeling threatened by men, for needing safety. But this need has manifested itself in some ugly ways, especially in women's community. Two summers ago, I found myself in the middle of definitions, on womyn's land.

The Michigan Womyn's Music Festival is held every August. A week long extravaganza of music, performance and workshops. At the heart of it, a desire for a vibrant, inclusive environment. Tents line the main road: Over 40's, Deaf, Jewish, Womyn of Color, Sober support. But standing in line for the Portajanes, a different message: signs proclaiming "Michigan for womyn-born womyn only." Women with facial hair, trannies were seen as a threat.

"The master's tools will never dismantle the master's house," (Audre Lorde) yet there were womyn (trying to escape the masters by calling themselves womyn) shouting about biology, conflating sex and gender, needing them to match up, women as oppressed, men as oppressor. But it is never that easy. Gender is fluid. It can't be contained within a system that rigidly defines one (woman) in relation to another (man).

I still don't know how to get around the M and F boxes on application forms, the signs on bathroom doors. With a few more inches of hair on my head, I seldom get bothered anymore, a privilege some people don't have. But I still want to push at the boundaries, to be careful of pronouns that define and assign, to allow others the space I didn't have growing up in a two-party house.

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STUDENT VOICE:

Queerly Absent: "Gays" and the media

by Blake Speers

How can someone examine a non-existence?

That's the problem I came up against when I set out to research the treatment of non-heterosexuals in the news. I looked at every article of *the Vancouver Sun*, *Globe and Mail*, *National Post* and *Times Colonist* – every page of every paper – for three whole weeks. I then dipped into the CBC archives, over two years worth, read synopses of 150 current movies on film.com and scanned articles on pop culture from Fairness and Accuracy in Reporting (FAIR) and the Gay and Lesbian Alliance Against Defamation (GLAAD). My goal? A comprehensive picture of the media from a "queer" centred perspective. My results? Depressing.

> The queer community is made of activists and acrobats, bankers and business people, socialists, anarchists, neoliberals and fascists.

Although statistics show gay bashings to be an almost daily occurrence, the CBC made only six references to gay bashing in over two years. For contrast, I looked up more contentious words (terrorism, crime, etc.), comparably contentious words (racism, hackers, etc.) and basically random words (dairy, Italian, etc). I found roughly 27 times as many references to terrorism, 11 times more references to racism, and amazingly, twice as many references to fooseball!

In three weeks of print news, only 11 stories examined gay issues at all, and the majority of these looked at "gays" in a surprisingly negative or dismissive light. Not one of these stories made the front page.

This invisibility is not new, is not uncommon. Consider the period of media attention immediately after the 1998 murder of Matthew Sheppard. While Sheppard's death did make international headlines, many less dramatic cases didn't. Researchers estimate 12 other gay bashing deaths in that same year in the US alone, none of which made the front page.

We also see this marginalization on the small screen. Of the 540 main and supporting characters appearing on the major networks last season, 29 (or five per cent) were queer, but only two of these were in a leading role. The majority? Rich, white and heterosexual.

For movies, less than 14 per cent of the 154 full page film.com reviews at my disposal as much as mentioned a gay, lesbian, bi or transsexual character. Not one bisexual character was male – evidence perhaps of the eroticization of female bisexuals and the strong stigma attached to bi males.

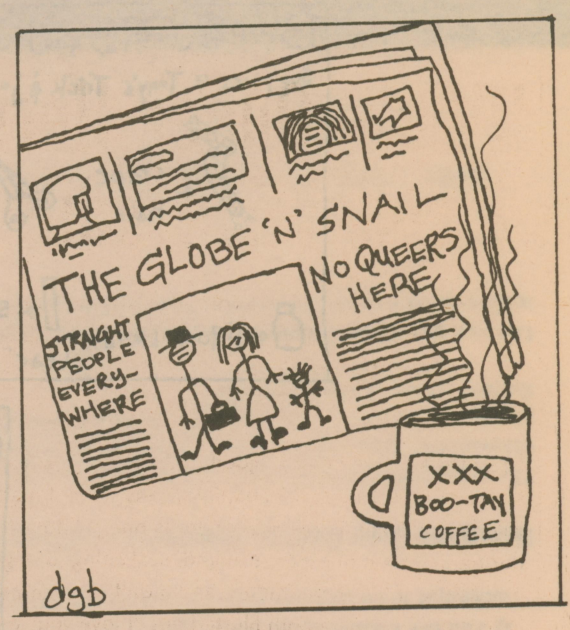
We don't tend to think of sexuality as a very complex thing, but it is. The queer community is made of activists and acrobats, bankers and business people, socialists, anarchists, neoliberals and fascists. To say that a singular "gay community" exists is an immense simplification, one used as easily by the CBC as *the National Post*.

Through my research, I found that, for the news, queer issues were never being advocated by some members of the gay community, or by a coalition of both heterosexual and non-heterosexual people, but by some representative that somehow encompassed all non-heterosexual people. One rare CBC report about Gay Pride Parade organizers, describing the diverse and occasionally highly-conservative "gay community," was headed by the title "Montreal's gay parade: proud and loud" – completely reversing the counterpoint made within the article!

Among the 150 recent movies, at least one reinforced the idea that prisons are a haven for gay rape. The vast majority of gay characters fit one of several stereotypes – from the butch-lesbian feminist to the campy male, occasionally stretching to include couples concerned about AIDS and their position in society. The same can not be said of heterosexual characters for whom there seem to be endless variations: from detectives, to lovers, to action heroes, to criminals and adventurers.

On tv, queer characterization seemed to vacillate between campy gay stereotypes and virtual non-existence. A report in the *Globe and Mail* boasted that the main character of the sitcom "Will and Grace" was "a gay sitcom character whose sexuality doesn't overwhelm his personality" (Oct 7, R5). "Doesn't overwhelm" is an understatement: in two years of program, he had not been in one homosexual relationship. At least one gay male character was described as a "slut" by the *National Post* (Oct 13th, B5).

The problem is many times worse in our pop culture. One extreme example of a homophobic



pop culture figure is Eminem, a.k.a. Slim Shady. Eminem will "stab you in the head whether you're a fag or a lez / or the homosex, hermaph or a trans-a-vest. / Hate fags? The answer's yes." His show has recently been cancelled in Toronto, but this doesn't change the fact that he's an MTV personality. It's interesting to note that the media focused almost entirely on his misogyny – his extreme homophobia appeared not to be an issue.

Another such example is Dr. Laura Schlesinger, a physiologist (not a psychologist) with her own on-air advice show. Schlesinger says that being gay is a "biological error that inhibits you from relating normally to the opposite sex." Time after time, she responds angrily towards gay rights:

"Rights. Rights! Rights? For sexual deviants... sexual behaviour, there are now rights... That's what I'm worried about with all the pedophilia and the beastiality and the crossdressing. Is this all going to be 'rights' too, to deviant sexual behaviour?"

Obviously, these are extreme examples. However, that these examples are not only permitted by the mass media, but actively promoted (as with the many interviews and awards given Eminem), demonstrates how the double standard of our mainstream media. Imagine similar statements being aired about Jews, blacks, whites or the elderly. Yes: Jews, blacks, the elderly and others face discrimination in the mass media as well, but few examples can match the daily venom against gays, lesbians, bisexuals and transsexuals – at least in mainstream pop culture.

In addition, few segments of society face as much marginalization, discrimination and invisibility. Sometimes, it is not just what is said that is important, but whether it is said at all.

Blake Speers is a member of Victoria's Fair Speech Coalition.

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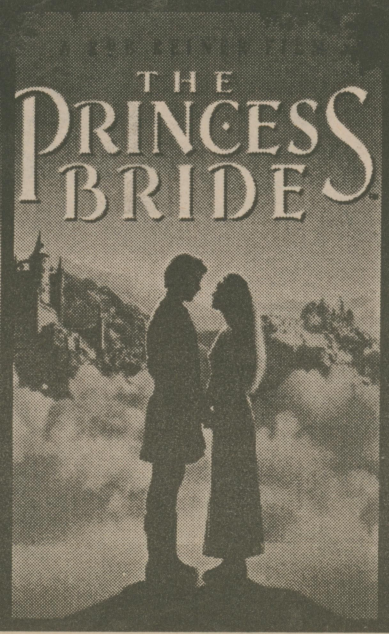

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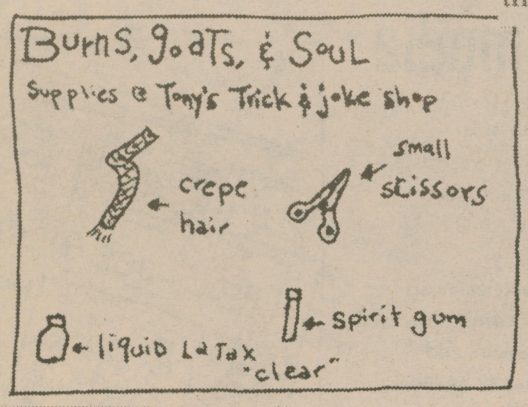
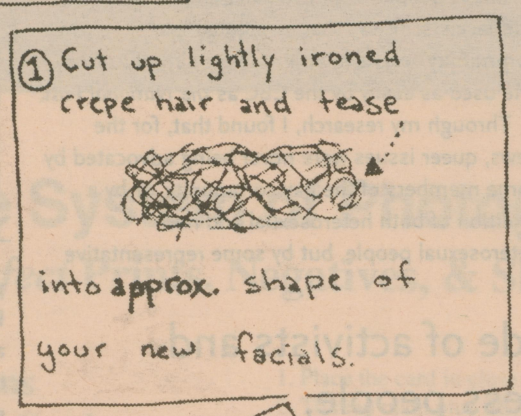
BEST PICTURE
BEST DIRECTOR
BEST SCREENPLAY -British Film Critics

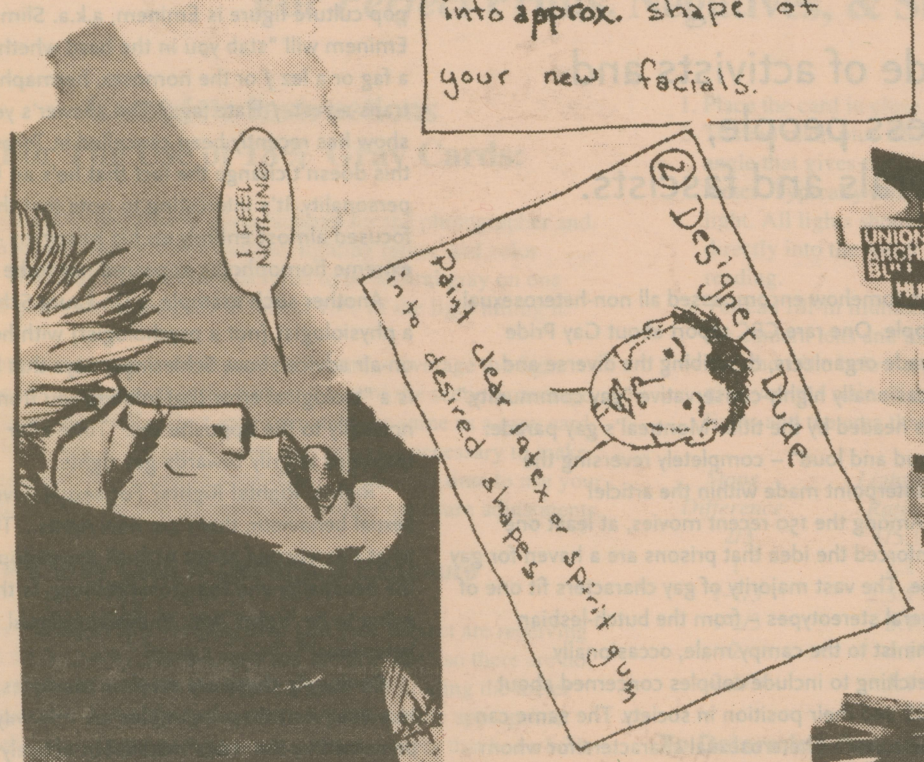
ALMOST FAMOUS

If gender is classification, can we afford to throw away the very basic right to classify ourselves?

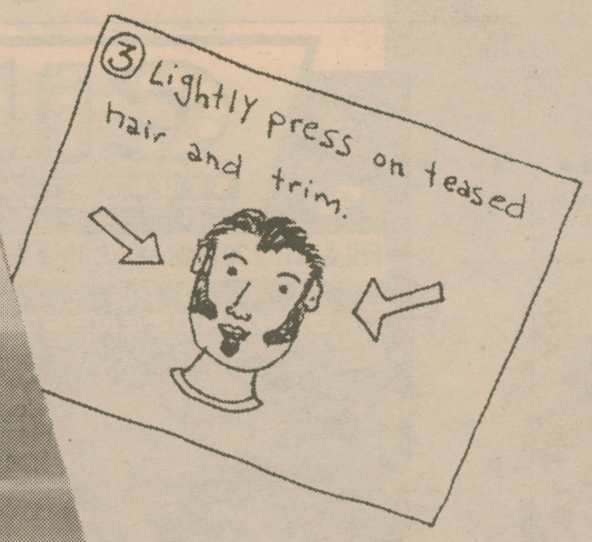
-Kate Bornstein

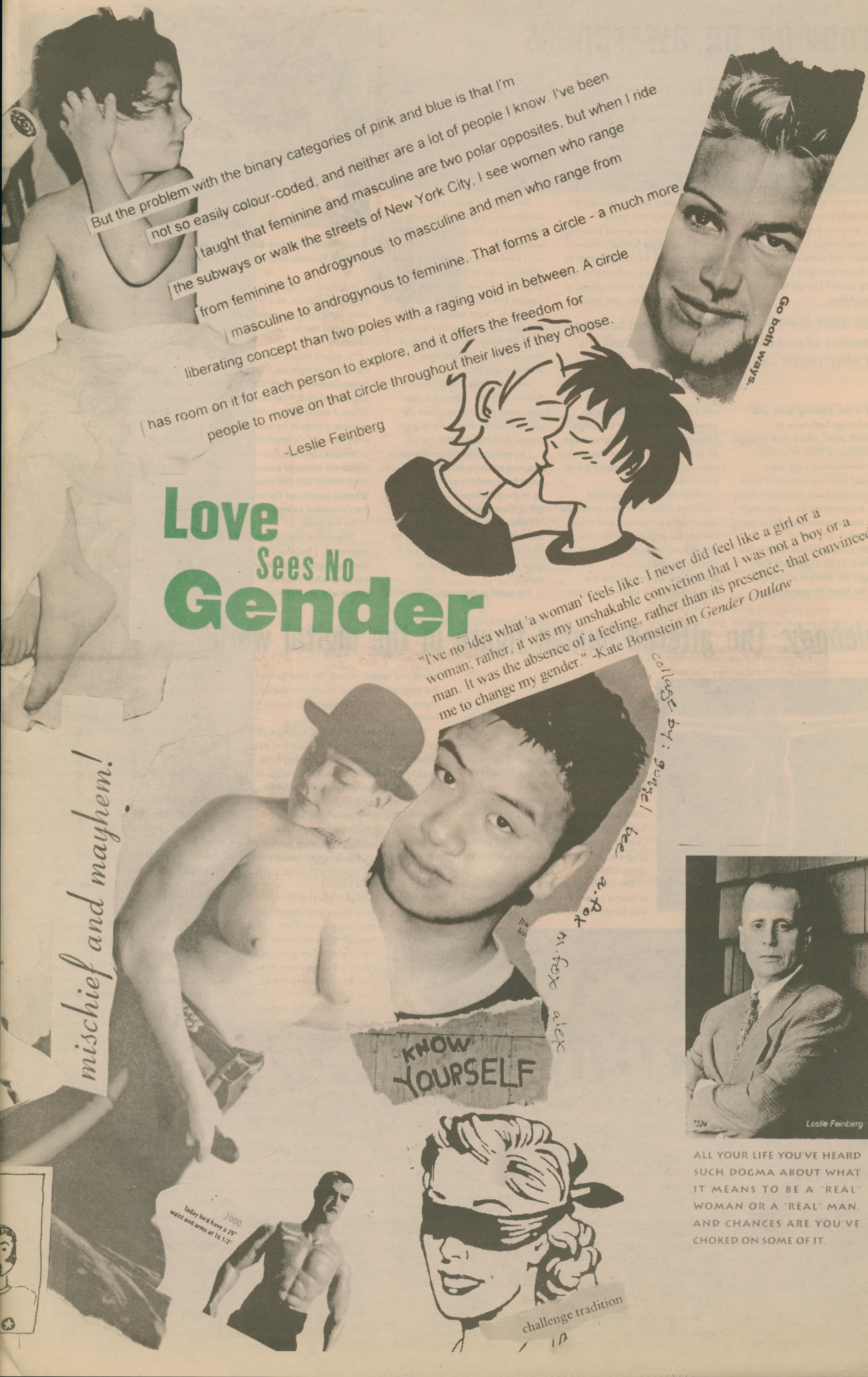






"Definitions have their uses in much the same way that road signs make it easy to travel: they point out the directions. But you don't get where you're going when you just stand underneath some sign, waiting for it to tell you what to do." -Kate Bornstein in *Gender Outlaw*




But the problem with the binary categories of pink and blue is that I'm not so easily colour-coded, and neither are a lot of people I know. I've been taught that feminine and masculine are two polar opposites, but when I ride the subways or walk the streets of New York City, I see women who range from feminine to androgynous to masculine and men who range from masculine to androgynous to feminine. That forms a circle - a much more liberating concept than two poles with a raging void in between. A circle has room on it for each person to explore, and it offers the freedom for people to move on that circle throughout their lives if they choose.
-Leslie Feinberg
Go both ways.
Love Sees No Gender
"I've no idea what 'a woman' feels like. I never did feel like a girl or a woman; rather, it was my unshakable conviction that I was not a boy or a man. It was the absence of a feeling, rather than its presence, that convinced me to change my gender." -Kate Bornstein in Gender Outlaw
collage by: gender liberation
mischief and mayhem!
2000
Today he'd have a 29" waist and arms at 16 1/2"
KNOW YOURSELF
challenge tradition
Leslie Feinberg
ALL YOUR LIFE YOU'VE HEARD SUCH DOGMA ABOUT WHAT IT MEANS TO BE A "REAL" WOMAN OR A "REAL" MAN. AND CHANCES ARE YOU'VE CHOKED ON SOME OF IT.

Grooving on awareness

by Jessica Gin-Jade Chan

"Hurry up, will you? I really gotta go, and my set is up next." The speaker is a spike-haired male who needs to use the toilet most urgently.

"Will do." The gold-faced girl on the toilet seat moves her bum just so that there is enough of a gap for another stream of piss to trickle into the bowl behind her. "I'm going to be a while, go when you can."

The first speaker pulls down his Lycra pants and releases himself, all the while continuing to chat about traveling around Europe with his toilet-neighbour.

This is the dressing room and only backstage bathroom at Groovefest 2001, where men struggle with make-up in front of a single mirror, women lend each other underwear and total strangers share the same toilet bowl. The show these people are prepping for is the single largest annual queer-awareness event on campus.

Boldly christened the Valternative Groovefest by its organizers five years ago, the event is all about giving the finger to mainstream stereotypes. Organized by the UVic Women's Centre, UVic Pride and the Native Students Union, Groovefest is a voice against imposed ideals, and for the acceptance of all genders, races, body types and sexual orientations. Seeking to raise awareness through fun and dance, the event showcases the talents of local designers with an anti-fashion show and silent arts auction.

The intimacy witnessed backstage is reflective of the festival's theme. Upon first look, backstage seems to bustle with the pre-performance rush typical to theatrical events. Rivers of bunched up sweaters, jean jackets and a long line-up of backpacks, crowd the long hall-way to Vertigo. Cosmetics spill out of bulging make-up bags onto the cement floor, to be run over by some undiscerning heel every five minutes.

> People don't worry about their bodies here because the borders of convention have been stretched. It's great when people can just be people.
>
> *Lindsey Froland, UVic Pride Collective member*

What makes the Groovefest backstage different is the comraderie between the performers and crew. Despite the pre-show stress, the atmosphere is a tight network of friendly aid and complete acceptance. Squeezing into the crowded dressing room once again, I witness two men working on their make-up while another girl unzips her jeans to reveal a neat triangle shaved between her legs.

She plunks herself on the common toilet seat and comments on the convenience of this universal bathroom. She wears no underwear under her jeans.

This spirit of practicality and acceptance on campus is much embraced by Groovefest performers and models.

"I lived in rez last year, and there, unless you are straight and white, they don't like you very much," says Lindsey Froland, an active member of UVic Pride. "I did something for National Coming Out Day last year; it was sort of my 'I'm gay, so accept it' message. I was ignored most of the time round in Rez."

The UVic Pride Collective and Women's Center organize smaller awareness events throughout the year, but Groovefest is the largest annual joint event of this nature.

"Something like Groovefest rarely happens on campus. UVic needs it. I come here, and I'm putting on make-up in the bathroom and there's this girl in there peeing," says Froland. "People don't worry about their bodies here because the borders of convention have been stretched. It's great when people can just be people."

For some participants, Groovefest is less about being artistic or displaying fashion. In a straight-bar dominated town, an event like Groovefest can be about finding sanctuary.

"It wasn't always easy for me to come to a straight bar," says drag queen Contessa. "Now that I work at Sugar night club, I can do it. But before, I would be so worried and ask for body guards to be around me every second." Groovefest is held in a "straight" location, but the event's awareness message makes it a safety zone. Model and film student Anita Schoepp points out the importance the Groovefest safety platform offers to the marginal.

"Alternative fashion, sexual expression. I feel that this is a good place to express alternative fashion and alternative sexuality, a place that people who are queer and not necessarily mainstream can come to express themselves. It's not necessary to be artistic to be queer, it's not necessary to be anti-fashion to be queer, it depends on who you are."

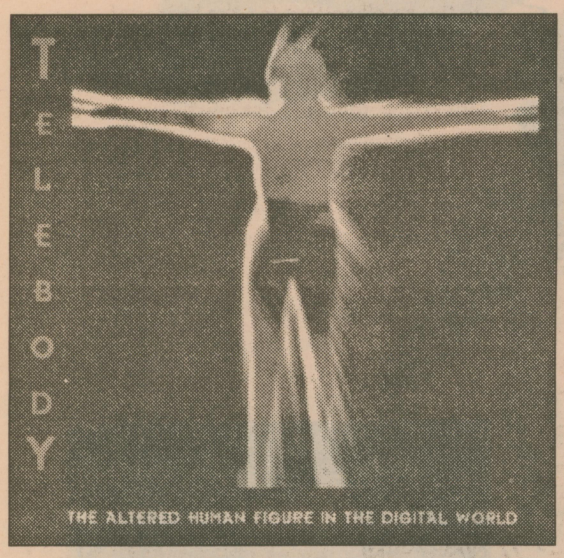
Groovefest recognizes the need for personal expression by constructing itself as a joke about mainstream ideology. Where in mainstream fashion, wigs, glitter and wax on skin may seem to be a toast to superficiality and a condemnation of natural look – these elements become a celebration of choice. Backstage, Scheopp sums up her ideals:

"Expression and belief are the same thing, that's why we need a place where we can express ourselves and not only go with the mainstream."

photo by Carmel Ecker

Competition for the Backstreet Boys: the new drag king group Five O'clock Shadow beat the boys at their game.

Telebody: The altered human figure in the digital world



by Julius Davies

Telebody, a performance art screening by UVic's own Steve Gibson, touched down at Open Space this past weekend.

Gibson played his rendition of the altered human figure in the digital world to a screening of electronically imaged naked bodies.

Taught by the rather famous "minimalist" composer Louis Andriessen, Gibson has the backing of the also rather famous "hipster of Canadian media theory" Arthur Kroker. The program notes are littered with Kroker's raves about Gibson.

The turtleneck crowd was out in force, and of course I mean the black turtleneck crowd who for the first 10 minutes mostly sat, talked and rubber-necked. We tried to read the program notes and cooed over the Apple i-book and the sizeable pile of synthesizers in front of us.

In stunning contrast to the audience, the performers (Gibson and Midi Guitarist Bert Deivert) finally showed up bedecked from head-to-toe in white lab-coat-like-things. At first I thought this was because white lab coats are cool. As it turns out, Gibson and Deivert were in white lab coats because *Telebody* is a digital transformer of bio-genetic flesh, and these two were playing not only synthesizers, but bio-genetics. Lab-coat equals scientist. It started and it was good. It was good, for there were:

1. Robotic spotlights tracking the performers. Akin to the motion detecting machine guns in *Aliens*. Apparently these robotic tracking lights are going to be shown off somewhere in the Fine Arts nether regions of UVic Feb. 15.

2. There was the highest resolution you've ever seen coming from an overhead projector. If your prof has ever plugged his or her laptop into those classroom jacks, then you've seen how it barely renders Times New Roman. The resolution these guys had was pretty amazing.

3. The midi-sequenced drum track was very impressive. Gibson wrote the whole thing himself – seventy plus minutes of pure midi sequencing which somehow managed to stay interesting. It takes fairly expensive equipment, brain-boggling attention to detail and finally, no small talent to do what he did.

And then it got bad. In essence, what we had was two performers sending midi-information to two places at once: a synthesizer/amplifier, and a computer. The computer then converts the midi information to corresponding pictures on the overhead.

Pictures of two naked Swedes dance to these beats by themselves. Gibson might play an F-sharp, and the naked guy Swede would do a sort of on the spot running-man. Deivert would pluck an E-flat and the naked girl Swede would get imploded via some Photoshop trick.

Is this geneticists at play? Is this a "recombinant performance," as Arthur Kroker claims in his essay, reprinted in the program?

I'm sorry, but in his post-doctoral post-modernist Post Cereal zeal, Gibson and everyone else forgot about how humans interact with art. A little suspension of disbelief for us poor undergrads would have been in the interest of their artistic licence, because no one, not even a psycho-drug-boy was fooled for a moment. Uhhh, the music, uhhh, changes DNA in humans. Uhhh, I don't think so. The ramifications and the implications of artistic license fall flat on their face when the art in question isn't actually art.

Telebody had no real breadth of stimulus or range in the visuals and in the lead synth. The poor audience had nowhere to go but to sit, drumming for their own jollies.

Gibson can apparently write a String Trio (so he says of his Louis Andriessen years), but the *Telebody* melodies were usually sequences of "Hot Cross Buns" strung together, transposed if we were lucky.

Kroker claims "Skin smoothes out into Flash flesh cut at the speed of syncopation... " Ahem. You need some syncopation in the first place if you're going to publish such a claim. (And what use is having your friends critique your work, really?)

I saw the posters, the press releases, the webpages, the exciting bios. And I so I came in search of some virtuosity. I found it. In the damn hype. That's the problem with these new media people. They're all very good at hype.

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Carr's house of all sorts

Latest exhibit features sketches of Carr's beloved beasts

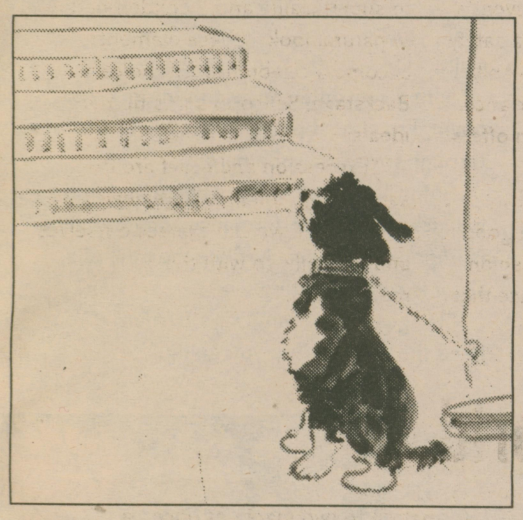
by Cathleen Thom

A seagull nestles comfortably atop the left chimney of the Carr House, a bright yellow bungalow set back from the road. Artist and writer Emily Carr spent her childhood in the Government Street house in the late 1800s.

Now the house-turned-gallery holds the latest exhibit called "Emily's Menagerie," on loan from the British Columbia Archives.

It features several loosely rendered sketches of Carr's beloved beasts, including an oil painting of her pet monkey Woo, the last canvas to settle on Carr's easel before her death in 1945. Animals were a lively theme in the work of the eccentric Victoria artist and writer, who could often be seen sketching in Beacon Hill park in the company of her simian companion, who was often quite elegantly dressed in a series of young girls' gowns.

On a pair of display cases is aligned a series of rarely shown sketchbook studies, many of Woo and one of Carr's cats, temporarily returned to the house where Carr was born.



Untitled ink and watercolour on paper from Emily Carr's *sketchbook*,1910. BC Archives Collection.

One of the most astonishing things about Carr House is how full of light it is. Today, Carr House exists more for the woman than for her work, providing not so much a gallery as a context for Carr's art. Banks of windows cast a warm gold over a pair of cats sprawled across the Victorian furniture. The past is not only brought to life here, amidst the crowd of colourful knick knacks and photographs, but made comfortable and inviting.

The house lacks the sterility of a traditional museum, but also avoids the gadget-ridden Disneyland approach, arriving somewhere infinitely more human.

Born in 1871, Carr lived much of her life in the James Bay house before she left to study in San Francisco and later in Europe.

Upon returning home, she built a small apartment on Simcoe Street – the "House of All Sorts" immortalized in her later writings. Carr also made frequent trips to various First Nations villages on the Skeena River and in Haida Gwaii. Only a few of her later forest and village scenes, where light and sky exist as movement across the heavy stillness of the trees, can be found amidst the clutter of ancient photographs on the walls.

Later in life she became well-known for her writing, and published seven books, among them *Klee Wyck* (1941), which got its title from the nickname given to her by the First Nations people of Alert Bay. "Klee Wyck" means "the laughing one," and bears no relation to the gun-toting killer whale mascot of the 1994 Commonwealth Games. The Book of Small followed in 1943, and *the House of All Sorts* was published the year she died.

Emily Carr's legacy is even more extensive than her own seven books and her wealth of paintings. She was a founding mother of the contemporary Canadian art in both style and scope. "I was convinced," Carr wrote in *The Book of Small* "that the old way of seeing was inadequate to express this big country of ours, her depth, her height, unbounded wideness, silences too strong to be broken – nor could ten million cameras ever show the real Canada. It had to be passed through live minds, sensed and loved."

More recently, her work and life have inspired the personal responses of British Columbians, such as Kate Braid's *Emily Carr - Rebel Artist* and her two volumes of poetry *To the Cedar Fountain* and *Inward to the Bones: Georgia O'Keeffe's Journey with Emily Carr*, as well as John Barton's *West of Darkness*. Vancouver singer Veda Hille produced *Here is a Picture*, an album of songs based on Carr's writings, which was itself adapted into a work of modern dance entitled *The Brutal Telling*.

Current proprietor and inhabitant of Carr House, UVic alumnus Jan Ross, sees the house more as an interpretive centre than a museum.

Rather than simply preserving the house as an artifact, she furthers Carr's legacy to community arts by opening the house to other artists and artistic events such as poetry readings, music evenings and shows by contemporary local artists. Victoria painter and art reviewer Robert Amos's work currently adorns the parlor and dining room, and he can be seen working there every Sunday afternoon. Ross welcomes any proposals for the space, and is currently attempting to organize a workshop with Veda Hille, in order to explore Hille's own interpretations of the work and the process which led her to it.

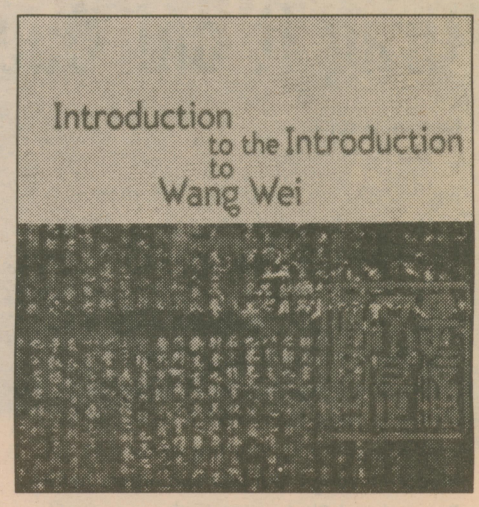
Emily's Menagerie runs from Feb. 5 to March 5 at Emily Carr House, 207 Government Street from 12 noon to 4 p.m. daily. Call 383-5843 for more information. Selected works are also exhibited on-line at www.emilycarr.com.

BOOK REVIEW

East meets West

Introduction to the Introduction to Wang Wei
Pain Not Bread
Brick Books
2000

by Angela Koelling



When you read *Introduction* you have to let go and follow the river, transparent and silent, connecting the words. The poem happens in the river before your eyes. You stop and the river doesn't flow anymore. And there you are, staring at your frozen reflection on the page.

In 1990, a poet, a physicist and a painter formed a collaborative writing group called Pain Not Bread. (Read: "pain" as in the French word for bread.) The name is derived from the circumstances surrounding the death of the French critic, Roland Barthes.

Roo Borson, Kim Maltman and Andy Patton worked 10 years on this collection of poetry, which was composed collaboratively, capturing, stealing the irresistible sparkling of Tang Dynasty (618-906 A.D.) poetry. The group appropriated Chinese classical texts which had been written centuries before English was even born, rewriting rather than imitating these works, challenging the notion of originality.

When you read *Introduction*, you might imagine three magpies gathering from Tang Dynasty poetry what suited their likings and inclinations. Traveling in their works, you follow three black-and-white feathered birds, "exploring, daydreaming, playing, resting now and then by a stream, or under a tree, becoming lost," in a meditation on Tan Dynasty poetry, as they themselves describe in the book's Afterword.

The original Chinese poets, Wang Wei, Li Bai and Du Fu lived in a period of severe hardship caused by the An Lushan rebellion, which lasted from 755 to 763 and devastated most of the China. Nonetheless, their poetry reflects the beauty of China's hills and forests, the river Yangtze.

The poems manage to connect the past with the present, for example, by alluding to the massive hydroelectric project, known as the Three Gorges Project. Pain Not Bread lends ancient human anxieties a contemporary, baffled voice: "The papers bring old news:/the Yangtze Gorges will be flooded,/the willows of the Han capital/pounded to dust by a thousand years."

- "Sixty Days of Rain" (From the Late Tang)

The landscape that inspired and nurtured the Tang poetry is vexed by the damming of the Yangtze River, which started in 1997 and will continue till 2009. In 1997 alone, about two million people were displaced from their homes, as reported by the National Geographic in September 1997. This is the millennial version of "classical" Chinese devastation. A different poetic project maybe?

The project of *Introduction* opens a door to poetry that is foreign to Western eyes. The book personalizes poetry from the Tang Dynasty, and creates a passage between the Tang period and our times, between Chinese and English, between reading and writing. *Introduction* is not a collection of stolen treasures in a magpie's nest, but the nest for past treasures. This is a piece of artwork that was created by interweaving threads of different times and textures with skillful hands directing the needle, driven by and daring its own mortality as it invites the reader in: "That way when the visitor comes to the small cottage/on the border of misanthropy and hyperbole,/we can open the door and say 'C'mon in./Let's have a few drinks together/and get quietly hammered.'"

- "Breath" (An introduction to Du Fu)

Pain Not Bread *was awarded the 1993 Malahat Long Poem Prize, has twice been short-listed for the National Magazine Awards and was awarded the Earle Birney Prize for Poetry by Prism Magazine for poems from* Introduction *published in Prism 1999 (37:1-37:4).*

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Drag it on! Queens rock the straight world

by Debbie Willis

Scott Clarke and Kevin Barnard, men of medium build and both in clean-cut clothing, walk into the Drip Cafe on Douglas Street and order two coffees. They chat with the man behind the counter about their weekend and then sit down at one of the booths.

Nothing about them gives the impression that they make their lived dressing up in women's clothing, strutting around to Madonna songs. But just two nights before, Barnard and Clarke were in the same café, dressed as Irma La Douche and Geena Smirnoff, respectively, the stars of the Friday-night drag show at the Drip.

For Clarke and Barnard, drag is a full-time gig.

The two men perform individually and in a group called the Lip-Schticks with Greg Nord, who plays Vicki Lick'er. Both Barnard and Clarke have been doing drag for around five years.

Before getting into drag, Barnard worked as a model, as a secretary for a real estate office and later, as the owner of a stereo shop in Sydney.

Barnard started doing drag after he went through what he calls a "mid-life crisis." His parents, who have yet to see him perform, are supportive of his career choice.

Only half of Clarke's family knows that he's a drag queen but he says his mom really enjoys the shows.

Both say that there is no predicting how a stranger might react when hearing that the men are female impersonators, the term they use in what Barnard calls the "straight world" to avoid a possible gay stigma.

These men, both gay, are two of the few drag queens in Victoria who take their shows out of the gay bar scene and into straight bars. They claim that an audience in a straight bar is often more receptive since drag is more of a novel concept.

Other than dinner theatre at The Drip, Irma and Geena do shows and charity nights at BJ's Lounge. They also performed at Groovefest last Saturday night.

The two describe their show as a mix of comedy, lip-synching, hanky-panky, choreography and of course, sequins.

"Our attitude is very Pamela Lee Anderson," says Barnard. "The shock value comes with the way we play with sexuality."

According to Clarke, even in Victoria, which he calls "a bit small and conservative," most audiences love that play on sexuality. A non-receptive crowd is rare, although the two men concede to having a heckler every so often.

"There are many ways of taking a heckler and turning them around," says Clarke. "Saying to them, 'Oh darling, you're like the comedy network: always on, never funny,' works."

Even so, the thrill of the job for these men, like most performers, is the reaction from their audience.

"I would be lying if I said I didn't like the attention," says Clarke.

"It's almost payment enough that the audience appreciates it.'

More goes into entertaining a crowd than most members of that audience would expect, the two men claim.

"People assume we just slap on some make-up but it's really a full-time job," says Barnard.

The men spend most days rehearsing, choreographing, shopping for or sewing costumes, and finding music. Since taking up drag, Barnard says they have become "night people" and usually go to bed around three a.m. and wake up after noon.

On show nights, putting on the wigs, costumes and make-up takes each drag queen around an hour and a half. At the end of a show, both men can end up with sore skin from make-up back pain or headaches.

Even though they live most of their lives in men's clothing, one of the side-effects of doing drag is the difficulty of finding time that is totally drag-free.

"It's hard to separate myself from drag," says Clarke. "I'll hear a song and think, "This would make a great number. I have to sit down and say, 'no drag today'."

In his time off, Clarke goes out for coffee, plays darts, goes for walks – "nothing spectacular". Both men put an emphasis on finding time for their relationships. Barnard has been married for 17 years and Clarke has had a boyfriend for 17 weeks now.

The jump from the female alter-ego of the stage to their lives as men is a big one, they claim.

"I'm a very different person in drag. As Kevin, I'm almost painfully shy. I live vicariously through Irma," says Barnard.

Both Clarke and Barnard agree that finding a balance between performance and normal life is important, especially since the thrill of a show is so exhilarating.

"Drag is like heroin," says Barnard. "You need the rush to keep you going."

photo provided

Clarke as Irma LaDouche and her "hubbie" of 17 years.

Biafra's political bombast fired at Stockwell, WTO

by Simon Glezos

If nobody has yet called Jello Biafra the Noam Chomsky of punk rock, I'd like to take this opportunity to coin the phrase.

Last Wednesday Jello Biafra, former lead singer of the influential punk band Dead Kennedys, came to Vertigo to unleash wave after wave of political invective against the enemies of the people.

Biafra's show consisted of a series of rants, remarkably humorous at times, on subjects ranging from censorship to the WTO. His speeches were progressive in subject matter and radical in style, attacking the "corporate feudalism" of modern day North America.

The show was full of bombast and energy, it was also a surprisingly well-researched critique of modern society that not only attacked the current order, but also made sure to provide alternate paths of action. In one segment, Biafra presented a series of suggestions to the new president, which managed to seem both radical and downright commonsensical.

"Stop the drug war, it's worse than the drugs," argued Biafra. "The crime won't stop until prohibition ends. Homeless problem? Give 'em a home! Legalize squatting in all vacant buildings. We've got a minimum wage, how about a maximum wage? Over six figures, it's pay back time. We don't need free trade with anyone that treats its people and workers as poorly as Mexico, China or Indonesia."

Though in recent months it's become almost de riguer to blame Nader for Al Gore's loss and the coronation of 'King George the Second,' Biafra still stands firm in his support.

"I'm not ashamed of voting Green," said Biafra. "I'm no longer voting for people that support the death penalty, the drug war, the WTO, putting nuclear weapons in space... They're both fundamentalist Christians for god's sake! This is what happens when you have a two party system where your choices are right-wing and ultra right-wing.

"I'd rather work or vote for something I want and not get it, than work or vote for something I don't want and get it."

Though the most common target for Biafra's attacks is the United States, he took advantage of the opportunity of being in Canada to lay into our own political process.

illustration by the illustrious Nick O'Teen

"Would you buy a used car from this man?" asked Biafra while holding up a picture of Stockwell Day. Though he hardly went easy on the Canadian political scene, he did seem a little wistful, noting that even the Alliance Party was at least slightly to the left of the supposedly liberal Democratic party.

Biafra's work seems to call back to the activists of the past, the muckrakers and rabble-rousers. Now it's a matter of whether the people listening simply enjoy the show and head home for a nap, or if they take the words to heart and try to do something with them.

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MUSIC FEATURE

Victoria goes Goa

Samsara to make his mark on trance music

by Kevin Groves

When I first step into Stephen Symes' room where he spins his tracks, the layout triggers images of Beatles' covers after their famous trip to India.

Symes has tacked a large map of India to the wall, alongside a psychedelic wall covering sitting prominently over his bed, assailing the looker with its complex patterns.

Known in the trade as Samsara, the 23-year-old dj gyrates to the beat of "Telepathic Contact," a track from the German label "Spirit Zone."

The beats come faster than your ordinary house track, creating a dream-like subliminal sound like the afterimage from a flash. Symes pounds his foot to the beat and flips the cross-fader on his mixer, a switch that controls which turntable the listener hears, from one track to the other.

He finally looks over at me and steps out from behind the decks. His Chelsea Football Club t-shirt and the pile of Oasis cds around him remind me of a *Wallpaper* model à la Brit-punk.

Symes is a trance gourmet who fuses Goa Trance with classical vocals and ambient electronica. The Kelowna native works with Fecund Productions and New Media, a small Victoria production company created by Jay Issac, artistic director and ambient dj. Goa is a distinctive type of trance that came from Goa, India in the early 90s. It has slowly gained a small, but dedicated global following.

The history of Goa Trance goes back a few decades, and requires a bit of traveling to far off corners of the globe.

During the 1960s Goa, India turned into a beach for rock stars, travelers, and various other excitement hunters who lived by the ancient mantra of "sex, drugs and rock and roll." By the late 1980s, this older movement lost much of its popularity. It may have died out entirely if it weren't for a dedicated group of European and American loyalists who remained in the era and began to experiment with new forms of music.

So what the hell is Goa anyway? Symes turns the volume down and takes a sip of his coffee, launching into an explanation of what he does.

"Basically," he says, "Goa trance is 4/4 heavy bass beat usually at 135-150 BPM, with a whole array of melodies, samples, acid sounds, quirks, zooms, waaaas, and everything in between."

Goa tracks can be up to twelve minutes long, several minutes longer than samples from other electronic genres.

That's quite a different range from the usual rave cornucopia, I tell him, and he suddenly becomes very serious. "Yeah, it's nice to be a little bit different in a scene where it seems like everyone is either a dj or a promoter.

"I like to play a wide range of Goa/Psy-trance," Symes continues. "Mainly really melody-laden Goa, with lots of samples, but I also play deep, dark and minimal Psy-trance or the occasional funky Goa or Psy-breaks track."

By the early 1990s Goa Trance had began to take shape, thanks to the effort of local pioneers. The first to do so was Goa Gil, an American from San Francisco who had lived in Goa and experimented with various musical styles since the late 60s.

The turning point for the genre was Techno when it was still vaguely referred to as Industrial.

These new beats were synthesized with the higher Goa melodic sounds to produce a distinctive form of Trance music. Now, outdoor Goa parties are a regular event in India. Popular party spots include the Bamboo Forest in South Anjuna and the Disco Valley in Vagator. The culture includes elements of Hinduism, Buddhism and Shamanism, as well as an aspect of returning to nature, harmony and New Age.

Israel has also made substantial contributions to the evolution of what is now referred to as Goa Trance. Many Israelis visited India in the early 1990s, bringing tapes back after their experiences.

Israeli artists making Industrial music in the late 1980s started to pick up this new music, and became famous as the innovators of the Psychedelic Trance scene. Now, amid the violence in Israel, an underground lifestyle has evolved around Trance, termed "Karahana" in Israeli slang.

As for Samsara's place in the burgeoning Goa movement, he hopes to help spread the message into Victoria. The garden city party scene is heading straight for the mainstream, a trend Symes said he hopes to change.

"I'd like to see more Goa on the Island," he says between coffee sips.

"Lately, parties seem to have lost their variation, and other genres besides House and Drum and Bass have been thrown aside. My goal is to help bring back a bit of variety into underground music."

When I ask him about where he came up with his name, he smiles. He indicates that in his first year at UVic, he acquired a taste for Silent Sam Vodka, and the nickname 'Sam' stuck. Citing an interest in Eastern philosophy, he decided to name himself 'Samsara' after the Buddhist reference to the wheel of life, or the endless cycle of death and rebirth.

Samsara became involved with the Victoria rave scene back in 1995, and started spinning two years later. He played his first party "Adventures in Wonderland" in Penticton B.C. in June 1998. In October of that year, he left for a five-month journey to India and Nepal.

"I loved it there," he says thinking back. "It was the most chaotically peaceful place I've ever been to in my life, if that makes any sense."

Since he's been back Samsara has re-tuned his style and played a few local house parties in Victoria. Recently the Pandora Art Space, a community arts centre at 749 Pandora Street, offered him a Friday night residency starting at 7 p.m. He also plans to make an appearance at CFUV on Feb. 22 on Energy Flash. From there, he hopes to contribute his unusual sound as a regular player for local parties.

"To me, nothing beats the super powah of Goa at an outdoor party."

I have little choice but to believe him as he turns the volume up on his mixer and makes it happen on the turntables. I stand and listen to his tracks, while the bass beats jar my bone structure.

To find out more about Samsara, or Goa Trance see his website at djsamsara.cjb.net or visit goatrance.free.fr.

photo provided

Stephen Symes brings his Trance gourmet to the otherwise bland garden city scene.

House under construction

Victoria clubs lay the foundations for a new music scene

by Laura Baron

I first started getting my fill of intelligent house at Movement parties in Toronto about two years ago. Local djs combined 70s funk, soul and classic jazz with floor-shaking house beats to produce an eclectic, bohemian party that often raged until morning.

As a self-proclaimed connoisseur and house snob, I must admit that the Victoria night life has largely been a let down. Since moving here last September, there have been too many nights when I've gone out to empty dance floors and pounding, monotonous beats.

I finally became hesitant to go out, but when I heard that J-Dub was spinning at Sugar on Jan. 15, I had to check it out. I'd seen him before, and he always spins a great set.

He premiered Sugar's Stimul8 Mondays, a weekly house gig going on ever since. On premiere night, there was no line up – quite the change from the half-hour waits that I'd come to expect in larger cities.

J-Dub spun funky, jazzy, soulful beats – perfect for dancing – but what struck me even more was how pumped everyone in the club was, and how friendly people were.

Down on the water, Neptune Soundbar hosts Pure Saturdays, featuring different West Coast house djs every week, with local residents Lux and Mo' spinning funky to deep house. Admission is free before 11, but five dollars anytime after.

Neptune's luminescent blue bar, numerous candles and comfy couches give the club a chilled-out atmosphere around a spacious dance floor.

Fuse Tuesdays at One Lounge also showcase more local house talent. Djs such as Saucey, Lux and Rose spin music that ranges from chilled-out mellow to funky grooves and full-blown house anthems.

One Lounge is notorious for its dirt-cheap highball Thursdays, which lure hordes of wasted college types and scantily-clad girls.

Obviously, a crowd's character is intimately linked to the club's genre of music. This may account for my less-than-satisfying nights out in the fall. Affable, music-oriented club-goers are finally showing themselves, with the recent advent of playful, melodic house.

Over the last few weeks, I've found that Victoria's scene thrives on the authentic, open crowd that simply wants to do their thing to good music.

Nonetheless, house music in Victoria has its downside. The city's size simply doesn't bring in the strings of amazing djs that parade through Toronto, Montreal and Vancouver. The bylaw forcing Victoria clubs to close at 2 a.m. may also account for the lack of big names.

However, the mainstream success of St. Germain's Tourist, Mark Farina's Mushroom Jazz series, and David Alvarado's Midnight Express, just to name a few, all indicate the growth in this genre of beats.

In my opinion, this may be due to the growth of electronic music as an art form in general. More djs are experimenting with new sounds and directions, which allows more people to open up and find an electronic sound they enjoy.

That said, the redeeming factor of the Victoria club scene is that when good music does arrive, the evening is guaranteed to be intimate, friendly, and raging.

And good music is coming. The legendary David Alvarado is playing Sugar this weekend on Feb. 16. David mixes a signature blend of Latin grooves and funky rhythms. His sound ranges from jazzy, chilled-out beats to deep, soul-moving party music with a seamless flow that few djs can master.

Dj Dan is also coming to Sugar on March 16. Though dj Dan's genre of house is a little too hard for me, his raunchy, funky techno/house has made him renowned around the world.

With Victoria's night clubs opening up their play lists, it looks like house music is in to knock some trends into the foundations of local music.

For up-to-date club listings in the Victoria/Vancouver area, check out <www.ourvibe.com>.

CFUV

101.9 FM

Victoria's Public Radio

PUBLIC RADIO 101.9 FM

Top Ten Playlist For Feb 3-9th

Compiled by Lindsay Cooper

	Artist	Title	Label
1	Takako Minekawa	Maxi On	Emperor Norton
2	Q And Not U	No Kill, No Beep...	Dischord
3	Death By Chocolate	S/T	Jet Set
4	Frankie Sparo	My Red Scare	Constellation
5	KC Accidental*	Anthems For The...	Noise Factory
6	Tricky	Mission Accomplished	Anti
7	Propagandhi*	Today's Empire...	G-7
8	Sad Rockets	Transition	Matador
9	New Pornographers*	Mass Romantic	Mint
10	Brokeback	Morse Code In The...	Thrill Jockey

Ranking reflects airplay

* denotes a Canadian artist

Women's b-ball cruise into semi-finals

photo by Richard Warrington

The Vikes' Kelly Devlin (#7) blocks U of A Pandas guard in Canada West conference final.

by Manusha Janakiram

For Vikes' graduating players Lindsay Brooke, Joanna Holdsworth, Kim Johnson, Emily King, Angela Mangan and Christy Soloman, this past weekend was sweet indeed.

Not only did the women's basketball team defeat the University of Alberta Pandas in the final two games of the regular season, but in the process they clinched first place in the final Canada West conference standings.

With the University of Calgary Dinos a mere two points behind the Vikes (and Simon Fraser a further two back of the Dinos), Victoria needed a pair of victories over Alberta to assure themselves a first-round bye and home court advantage throughout the playoffs.

In the first 20 minutes of Friday's opener, the Vikes seemed content to simply trade buckets with the Pandas. With the score 39-38 at the half, Victoria head coach Kathy Shields upped the tempo of the match with an aggressive half-court defense. The tactic worked like a charm. An overwhelmed Pandas offense shot 2-18 from the field in the second period.

"We were lacking in defense but we came back hungry and strong," said Brooke, who, along with Johnson and third-year small forward Lindsay Anderson, accounted for seven boards, 13 assists, six steals and 56 points as Victoria cruised to a 73-60 win.

At the other end, Alberta saw four of their five starters score in the double digits. Second-year guard Diane Smith had 11 points, seven rebounds, eight assists and was a perfect four for four from the free throw line.

Despite the loss, which dropped her team's record to 10-11, Pandas skipper Trix Baker was not overly concerned about her team's fortunes. Head coach of the women's program at Alberta for 10 years, Baker knew that for Saturday's rematch her squad would "just have to come out harder, more focused, and wanting to win."

As was the case Friday evening; the Pandas headed into half-time trailing 33-41. In the second-half Alberta had outscored the Vikes 26-23 and pulled to within three with 10 minutes remaining. It was as close as they would get as Victoria prevailed 64-59.

Smith, Cathy Butlin (who is ranked third in the Canada West conference for three-pointers) and rookie Christine Shewchuk gave strong performances for the Pandas. Butlin hit four of nine from downtown while Shewchuk chipped in 10 points and six assists. Smith added 12 points and six boards.

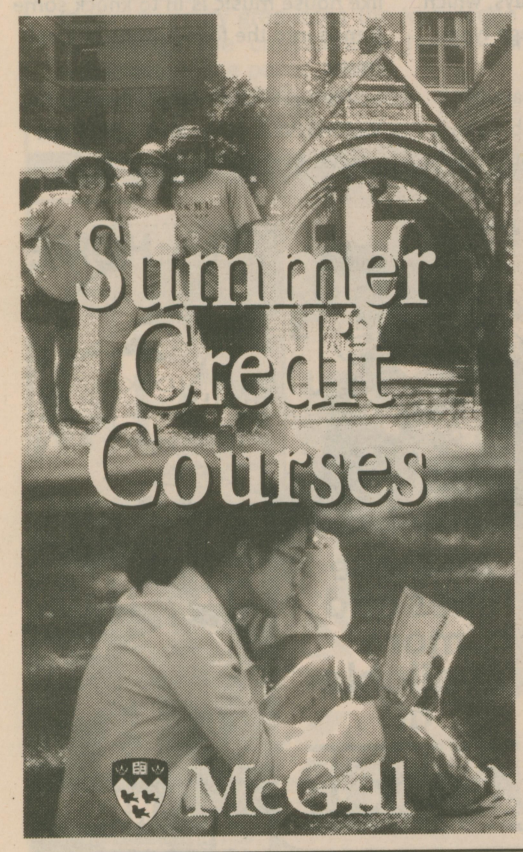
The Vikes' offensive tag-team of Johnson and Anderson, who sit sixth and seventh in the CIAU scoring table, were held to just 20 combined points.

If one believes the old coaches adage that a team is only as good as their bench is deep, Victoria improved significantly on Saturday. Plagued by a lack of offense all season, the Vikes' bench combined for 24 points and 10 boards.

Forward Joanna Holdsworth was responsible for half of the reserves' production scoring 12 points, hitting for 75 per cent (three for four) from beyond the arc.

With outstanding performances from all her grads, it's no wonder Kathy Shields will be sad to see them go. "We've been through many tough times together; but by far, the most memorable have been the good times," of which two CIAU national titles in three years must certainly be near the top of the list.

Having earned a first-round playoff bye, Victoria will play host to the winner of the Simon Fraser University of Saskatchewan quarter final on Feb 23 and 24.



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Canada West/GPAC scores and standings

Men's Basketball

Canada West

	G	W	L	Pt.	Pct.
xy **Victoria**	**22**	**17**	**5**	**34**	**.773**
y Alberta	22	17	5	34	.773
z Simon Fraser	22	11	11	22	.500
z Lethbridge	22	10	12	10	.455
z UBC	22	9	13	18	.409
z Trinity Western	22	8	14	16	.364
Calgary	22	8	14	16	.364
Saskatchewan	22	8	14	16	.364

x – Victoria wins conference on head-to-head tie breaker
y – First round play-off bye
z – Qualify for quarter-finals Feb 16-17

GPAC

	G	W	L	Pt.	Pct.
Brandon	20	16	4	32	.800
Manitoba	20	9	11	18	.450
Regina	20	8	12	16	.400
Winnipeg	20	7	13	14	.350

Women's Basketball

Canada West

	G	W	L	Pt.	Pct.
y **Victoria**	22	**17**	**5**	**34**	**.773**
y Calgary	22	16	6	32	.727
z Simon Fraser	22	13	9	26	.591
z UBC	22	11	11	22	.500
z Alberta	22	10	12	20	.455
z Saskatchewan	22	7	15	14	.318
Trinity Western	22	3	19	6	.136
Lethbridge	22	0	22	0	.000

y – First round play-off bye
z – Qualify for quarter-finals Feb. 16-17

GPAC

	G	W	L	Pt.	Pct.
Regina	20	18	2	36	.900
Manitoba	21	16	5	32	.762
Winnipeg	21	14	7	28	.667
Brandon	20	4	16	8	.200

CIAU National Rankings
Men's Basketball

Last week's ranking in parenthesis

1. St. Francis Xavier	(1)
2. Western	(2)
3. Brandon	(3)
4. Carleton	(4)
5. McMaster	(5)
6. St. Mary's	(7)
7. Victoria	(8)
8. Alberta	(6)
9. York	(9)
10. Guelph	(10)

February 11/2001

Women's Basketball

Last week's ranking in parenthesis

1. Regina	(1)
2. Laval	(2)
3. Manitoba	(3)
T4. Victoria	**(5)**
T4. Winnipeg	(4)
6. Calgary	(6)
7. Dalhousie	(9)
T8. Simon Fraser	(7)
T8. Alberta	(8)
10. Guelph	(10)

February 11/2001

Men's Rugby
Saturday, Feb. 3

Univ. Victoria	**26**
Castaways	13

Canada West/GPAC Basketball Results

Friday, Feb. 9
McKinnon Gym, Victoria, B.C.

M: **Alberta 55, Victoria 75**

UVic: Keith Bustard: 15 pts, 4 rebs; Sandy Bisaro: 12 pts; Ali Wilmott, 10 pts, 8 assists.
Alberta: Nick Maglisceau, 17 pts.

W: **Alberta 60, Victoria 73**

UVic: Kim Johnson: 28 pts; Lindsay Anderson: 17 pts, 5 rebs; Lindsay Brooke: 11 pts, 8 assists.
Alberta: Diane Smith: 11 pts, 7 rebs, 8 assists; Cristi Allan: 11 pts.

Saturday, Feb. 10
McKinnon Gym, Victoria, B.C.

M: **Alberta 63, Victoria 66**

UVic: Ali Wilmott: 22 pts, 4 rebs, 5 assists; Keith Bustard: 14 pts, 6 rebs, 4 assists.
Alberta: Stephen Parker: 14 pts; Ryan Baldry: 13 pts, 10 rebs, 5 assists.

W: **Alberta 59, Victoria 64**

UVic: Lindsay Brooke: 13 pts, 8 assists; Lindsay Anderson: 12 pts, 6 rebs; Joanna Holdsworth: 12 pts, 3-4 – 3-pt.

Wilmott's last-second trey gives Vikes first place in CanWest

Few thought it possible that the UVic men's basketball team could catch the conference-leading Alberta Bears. On Saturday they did – in dramatic fashion.

by Jeremy Shragge

For the University of Victoria men's basketball team, the 2000-2001 Canada West season has been quite a ride.

After opening the conference schedule in October with four consecutive split series, the Vikes have gone 13-1. In other words, since Nov. 18, when they fell 67-63 to the UBC T'Birds, the Vikes have lost but a single game.

On Saturday night, in front of a standing room-only crowd at McKinnon Gym, Victoria closed out the regular season by winning their ninth match in a succession, a 66-63 melodrama over the University of Alberta Golden Bears.

In doing so, head coach Guy Vetrie's squad captured what few people thought possible until three weeks ago: first place in the conference and home court advantage throughout the playoffs.

> I think when you have two pretty good teams... you're going to end up with games like this. I don't see 20-point wins occurring very often down the line in playoffs.
>
> *Guy Vetrie*

"Number one, we beat a good team this weekend. Number two, a team that is closer together can accomplish quite a bit if they're united," said a jubilant Vetrie.

Before the weekend's action the Vikes were two games behind the Bears and needed to take both games to ascend into the top spot. After a 77-55 pasting on Friday night, Alberta awoke from their hibernation determined to present some sort of resistance to Victoria's inexorable advance.

Minutes after tip-off, the match degenerated into a mind-numbingly dull affair, which no doubt contributed to the funeral-like comportment of the 2500+ fans in attendance. Both sides came out tentative with neither willing to take much initiative on offense preferring instead to focus on the backcourt game.

When halftime finally arrived, Alberta clung to a scant 27-26 point lead.

Despite an increase in scoring after the break, the pace of the game remained phlegmatic. Those heroic fans in attendance who actually kept awake until the last minute of the game were rewarded for their sufferings with the Vikes' most exciting finish of the season.

Having erased a seven point Vikes advantage in the third quarter, the Bears led 63-61 with twenty seconds remaining. With his team in the bonus, Victoria's Chris Trumpy was fouled away from the basket and sent to the line for one-and-one. After a nerve wracking Alberta time-out, the rookie point guard stepped up and, with apparent effortlessness, dropped two free throws to knot the match. It was 63-63 with 16.5 seconds left.

Moments later, the Vikes' Ali Wilmott was called for a foul on Alberta's rookie guard Michael Melnychuk. With the crowd on its feet, producing a hitherto unimaginable cacophony, Melnychuk took the game in his hands and promptly shit the bed – twice.

As the second free throw caromed off the rim, Victoria forward Sandy Bisaro snagged the ensuing rebound and immediately dished off to Wilmott. The Vikes leading scorer snaked his way up the left side of the court, around the flat-footed Alberta defenders.

With 2.3 seconds remaining and in a dead sprint, Wilmott launched a prayer from eight feet beyond the arc that induced a gut-wrenching vacuum of sound traditionally associated with gripping sports moments. The silence was fleeting, however, as the ball fell through the hoop, dead on. The crowd at McKinnon lost its mind.

"This is going to make us way tougher," said an irate Alberta head coach Don Horwood, after the 66-63 loss.

The Vikes defense held the Bears' gigantic forward pair Pat Crevolin and Nick Maglisceau – possibly the best post duo in Canada – to eight points each. Stephen Parker, Alberta's flashy, veteran shooting guard, led his team with 14 points.

Parker's fifth personal at 5:12 deprived the Bears of their best back-court player for the most critical period of the game. It is very likely that his presence would have changed the final outcome.

"I would have liked a repeat of last night; Don would've probably liked a repeat of last night but the other way," said Vetrie.

"I think when you have two pretty good teams... you're going to end up with games like this. I don't see 20 point wins occurring very often down the line in playoffs."

When queried whether he thought the Bears would give a better performance should they return to Victoria for the Canada West final, Horwood was succinct: "Yes. The answer is definitely [yes]. Without question."

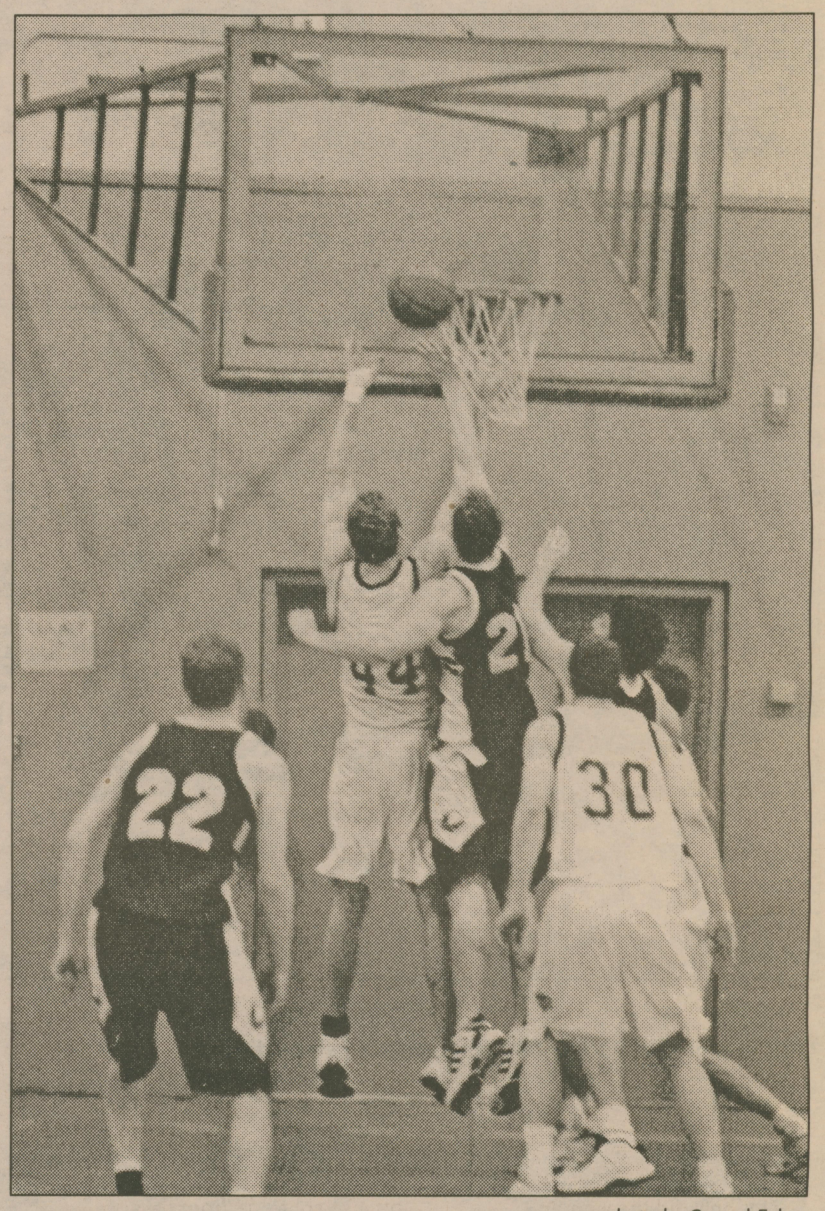

photo by Carmel Ecker

The Vikes' Keith Bustard (#22) goes up to block the Bears' giant power forward Nick Maglisceau (#44) at Mckinnon Gym on Saturday night. The Vikes went on to win the game 66-63 to clinch first place in the Canada West conference.

Interested in the exciting art of sports journalism? Got an opinion on sports?
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photo by Richard Warrington

UVic men's field hockey from the goalie's perspective.

XFL: Wrestling and football just don't mix

Football fanatic Craig Battle has investigated the new North American football league, and found that he hates it.

by Craig Battle

Ever leave a glass of milk on the kitchen table too long? You know how the once-refreshing drink curdles into a lumpy, sour mass almost too foul to pour down the sink? Well, professional football has become kind of like that.

Several weeks ago, I was disgusted by the Super Bowl. At the time, it became clear to me that the National Football League had defiled a game I once held dear. The talent is diluted, the dynasties destroyed, and, in the process, my feeble dreams of what sport should be have been commercialized.

Then the XFL happened.

I can now say that I have witnessed the absolute depths of human depravity. Accordingly, I'd like to take back all the shameful rhetoric I've said about the Super Bowl, because the NFL is downright virginal in comparison.

The XFL, not an abbreviation, is football for adrenaline junkies. The league fields eight teams of pure, unadulterated badass, from the New York/New Jersey Hitmen to the Memphis Maniax. The XFL wants in your face, and it wants in now.

World Wrestling Federation President Vince McMahon and the National Broadcasting Corporation (NBC), co-owners of the XFL, want to change the sport as we know it. They want to bring football back to its roots. And, of course, they're doing a great job. The XFL is exactly like the NFL was in the golden days when Vince Lombardi prowled the sidelines of Green Bay's Lambau field. It's all class.

The XFL has put microphones back on the players. They've given the emphasis back to the cheerleaders, both live and in taped segments. They've put guys who know nothing about football, like Minnesota Governor Jesse Ventura, back in the broadcast booth. You know, like in the old days.

Yes, no longer will football be (at the very least) based on simple things like offence, defence or athleticism. It's now based on nicknames, roving camera angles and (alas) gimmicks.

The way they put it, the XFL encourages "player individuality," embroidering nicknames on chosen players' jerseys. Some teams haven't jumped on yet but the NY/NJ Hitmen are all over it, with players ranging from Big Merck to Big Saab to Big Time.

Cameras are everywhere. Behind the quarterback during play. In the locker room of losing teams at halftime. They even bounce onto the field before kickoffs so every player can yell, "Gonna bust me some heads!" to everyone watching at home.

Even the coin toss, probably the most cherished of football traditions, has been shoved aside by the XFL. Instead of the conventional coin flip, the XFL has a player from each team race towards a ball fifty yards away. Whichever team comes up with the ball gets to choose who kicks and who receives. Boo-ya.

To top it all off, the XFL's pay structure is like something out of *Survivor*. Players receive a small base salary ($45,000 per season) but receive more per win. The league throws a $100,000 bonus at the winning team of each regular season game and $1,000,000 at the victor in "The Big Game at the End."

Despite all this controversy, the question on everyone's mind remains, "Will the XFL be successful?" My only answer is, "Who cares?" If it makes money and lasts for a few seasons, does that make it any less assinine?

I'll admit the XFL has a hook. Just like Britney Spears and the WWF have a hook. It appeals to the parts of our psyches we have worked years to suppress. We humans, not unlike other primates, gravitate toward calamity.

If you ask me, though, I'd stick the XFL back in the fridge. It's curdling and becoming more offensive with every week.

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Summer Camp Jobs in the U.S.A.

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Counselors: Combined childcare/teaching. Must be able to teach or lead one or more of the following activities: gymnastics, tennis, swim, sail, canoe, water ski, arts (including stained glass, sewing, jewelry, wood, photo), dance, music, theatre, archery, wilderness trips, field sports, equestrian.

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Non-smokers. June 17 to August 23. Attractive salary (US) plus travel allowance.
Visit our camp on our photo website: **http://homepage.mac.com/kippewaforgirls/**

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ON CAMPUS

Vancouver Island Ancient Forest Conference. Speakers: Dr. Reimdren, Biologist; Ken Wu, WCWC; and many more! Workshops: ethnobotany plant walk, eco-forestry techniques and saving Saltspring islands – a year in the life of a calendar girl. Sat. Feb. 24 in SUB Multipurpose Rm., 8:30 to 5:30 p.m., lunch provided. Sun. Feb. 25 Wildwood Eco Forestry woodlot 12 to 6 p.m. near Ladysmith, call for directions. One day $10/6, both days $16/9 for students, seniors, and low income. To register call 885-8061, email vi_afc@hotmail.com

The UVic Chinese Student Radio Association presents: Three Point Motors Mercedes Benz Victoria New Talent Singing Competition Final 2001. **Mon. March 5** at 8 p.m. at the UVic Auditorium. Fundraising for the Vancouver Island Cancer Centre Daring to Believe campaign. Tix $12 for group of 10+, $15 reg., $18 VIP available at CSRA office (Clubs and Course Union Rm.) 11:30-3 on Wed., Wings Travel, and DSB & University Centre Booths. Winners get over $2000 in cash and prizes with a chance to enter the Vancouver Final 2001. Door prizes and car show. Tix 216-8886, email vntsc2001@hotmail.com, www.uvss.uvic.ca/~csra

CHAI Victoria – Jewish Students Association offers a full and varied schedule of programming. Feel free to check us out or to join us at our next event. For more details, please contact us at jewish@uvic.ca or at the INFO-LINE 370-9488, ext. 2.

New service! Two Jewish chaplains are now available on campus. Gidi Nahshon, MSW, is available on Mondays and Wednesdays 5-6 pm, while Joel Fagan, MD, is available on Tuesdays 4-5 pm. Drop by to discuss what's on your mind – not just spiritual matters. For more information, please contact 721-8338.

"Ring-Out" the week with Inter Varsity Christian Fellowship every Friday night! Everyone is welcome to join us for Praise, Worship, Singing, Prayer, Fellowship and Teaching! Have a Bible? Bring it! See you Friday nights for Ring-Out in Cle C 112 at 7:30 p.m.

OFF CAMPUS

Garage sale in Cadboro Bay! Sun. Feb. 18, 2539 Kilgary place (off Hobbs). 8 to noon. Phone for details: 472-1394

Café Philosophy: Taking public philosophy to a new level. Next topic Passion: Do we live for passion or die for it – or both? Should you follow your passion or lead it? Is reason a slave to passion – or should it enslave the passions? **Wed. Feb. 21** at 7:30 p.m. De Torrefazione Italia (1234 Government St.), Cover $4/$3 for students. For more information call Michael Picard, Ph.D., at 385-4646 or e-mail pyro@philosophy-shop.com

VOLUNTEERS

The Single Parent Resource Centre begins its next 8 wk. training program in active listening skills on **Thurs. March 8**. Phone 385-1114 for an interview.

The Blanshard Community Centre is looking for responsible, outgoing, dedicated volunteers to help supervise our youth drop-in centre. A minimum of three hours per week is required, as well as a criminal record check. All interested candidates can phone Vicki Grabham or Shayne Collins at the Blanshard Community Centre, 388-7696.

TUTORS

English/Philosophy. Essay critique, proofreading, assignment discussion, etc. Enjoy learning but need a little assistance to fulfill your potential? I can help. Call Janet at 595-8438.

ANNOUNCEMENTS

Last year's consignment comes to an end on Feb. 28. Be sure to check your account before the deadline. Anything left on consignment from last year will become the property of SUBtext on March 1. Drop by the store, call 721-8810 or email subtext@uvic.ca for more info.

Pottery, sculpture & hand-building classes with continuous registration available. Six 2.5 hour classes, flexible, $160. Call Potter's Corner at 383-5446 for more details.

ACCOMMODATIONS

2 bedroom house to share with professional female. Tillicum Mall area, available **March 1**, includes hydro/heat/hot water/cable/laundry & parking. $450/month. Call Lynda, 380-4848.

HELP WANTED

Summer camp counselors on campus interviews for premier camps in Massachusetts. Positions available for talented, energetic and fun-loving students as counselors in all team sports including roller hockey and lacrosse, all individual sports such as tennis and golf, waterfront and pool activities and specialty activities including art, dance, theatre, gymnastics, newspaper, rocketry and radio. Great salaries, room, board, travel and US summer work visa. June 16 to Aug. 15. Enjoy a great summer that promises to be unforgettable. For more info and to apply: MAH-KEE-NAC (boys) www.campmkn.com, 1-800-753-9118; DANBEE (girls) www.danbee.com, 1-800-392-3752. Interviewer will be on campus **Mon. Mar. 5** – 10 a.m.to 4 p.m. in the SUB, Michéle Pujol Room.

Thinking about working for a summer camp in the US? I've got the goods... email any questions about Mah-Kee-Nac or Danbee to bcook023@hotmail.com

Travel – teach English. 5 day/40 hr **(May 16-20)** TESOL teacher cert. course (or by correspondence). 1,000s of jobs available NOW. Free info pack, toll free 1-888-270-2941.

HEY YOU

Eris, I must say thanks for the lovely weather, but isn't it about time things got a little shook up? How about a little surprise? I promise I won't peek.

Hey mr. tiger Nike woods, you can kiss my candy ass.

Victor: dump Diane, dump Niki, forget Ashley. Share your Valentine lovin' with me.

Corbi-la you rock all of our worlds.

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students & clubs	$2/issue
non-students	$2/line
businesses	$5.50/3 lines
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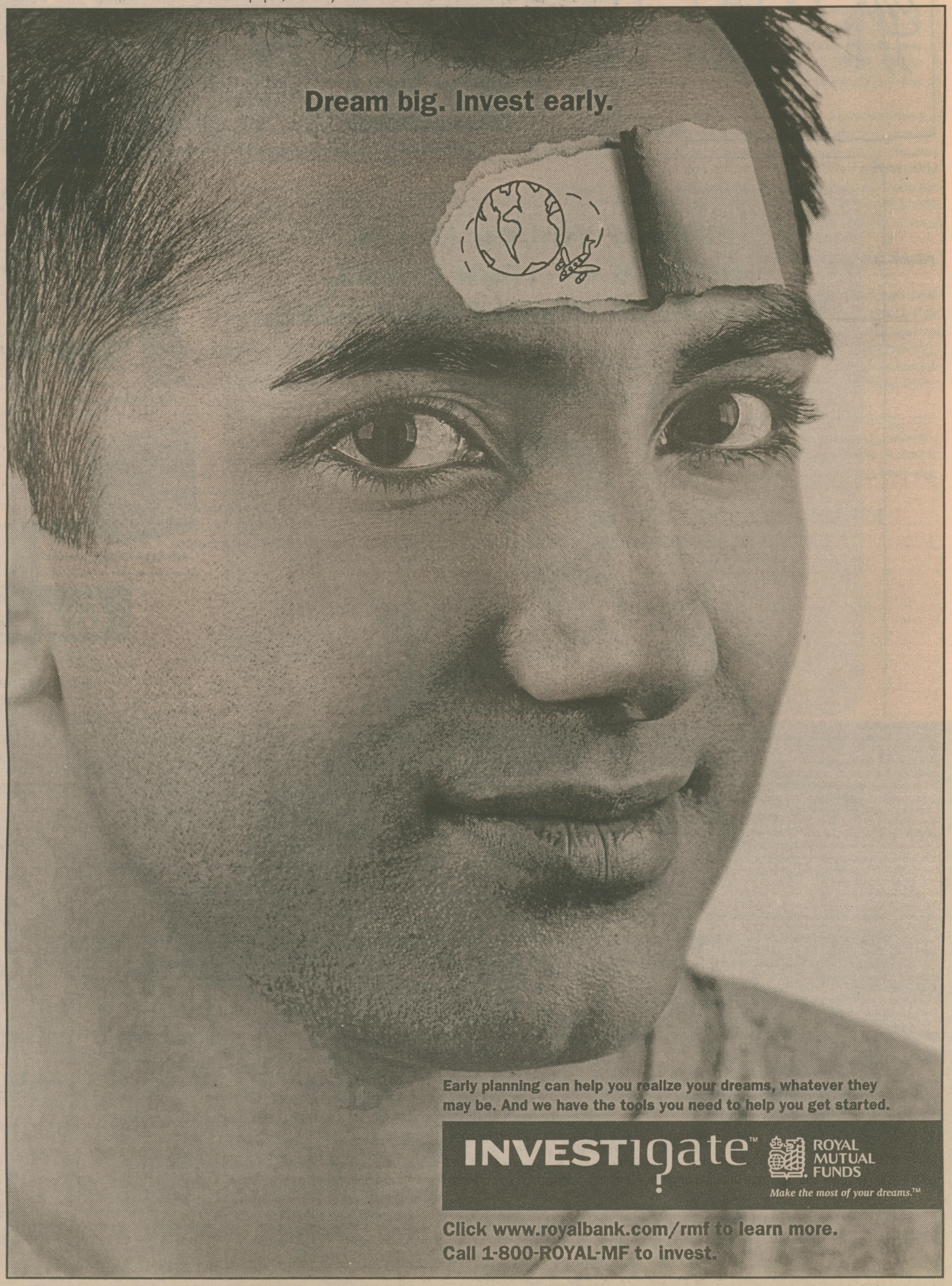
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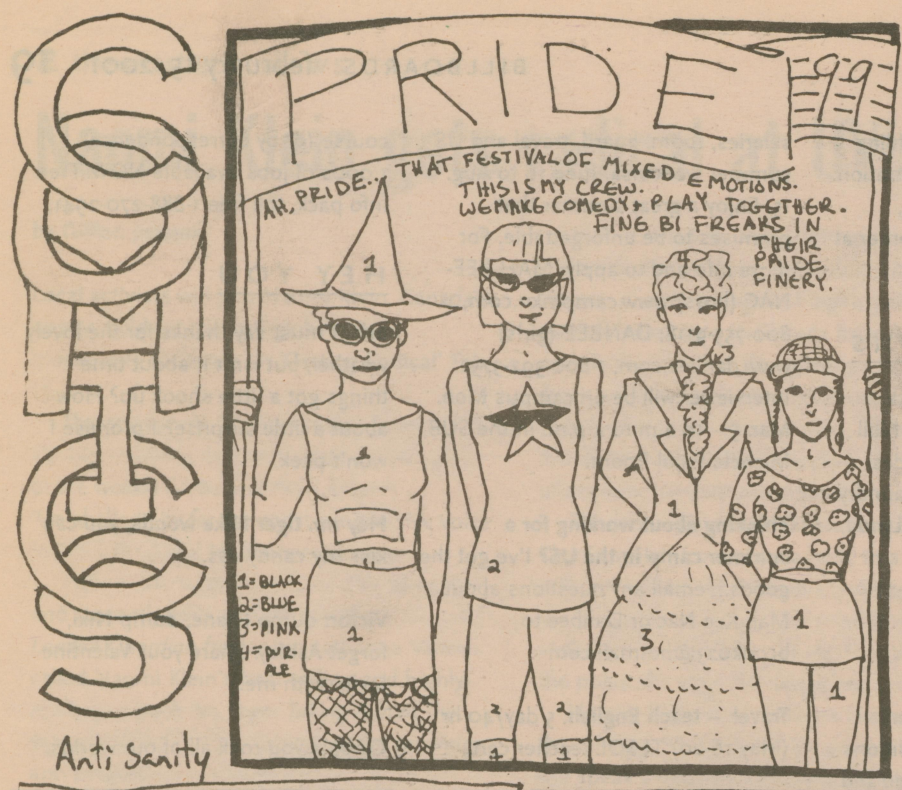

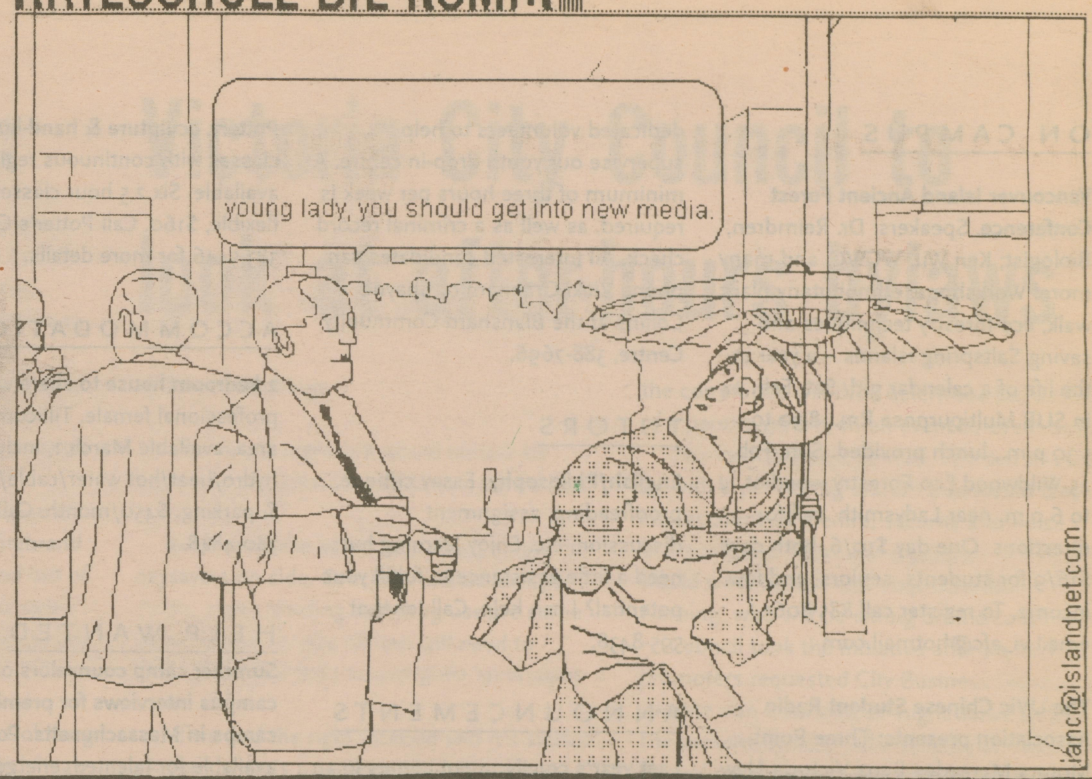

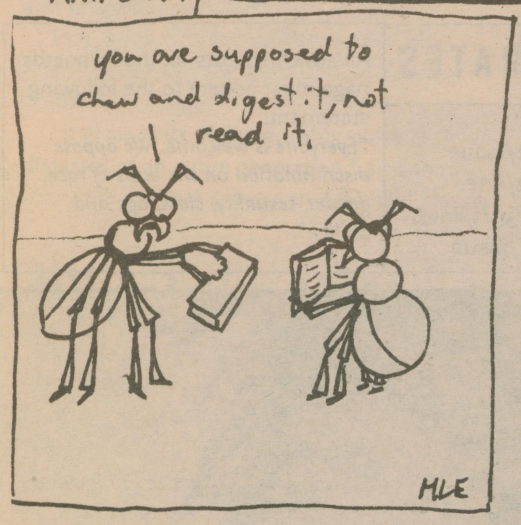

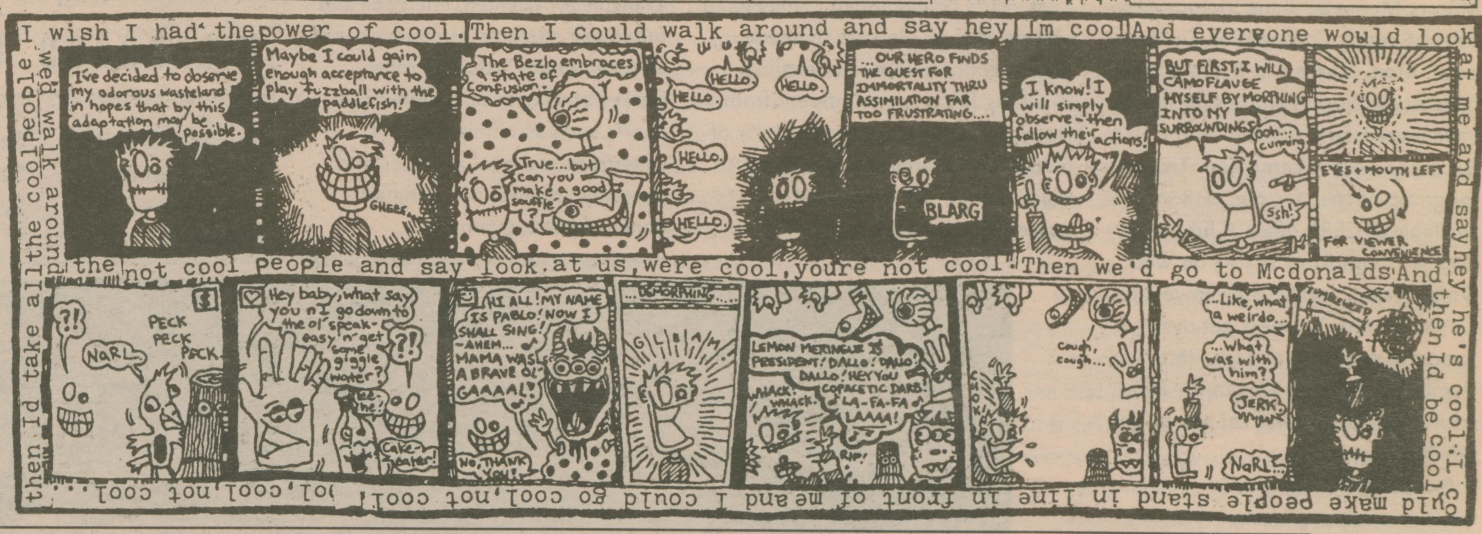
I wish I had the power of cool. Then I could walk around and say hey I'm cool. And everyone would look at me and say "hey, he's cool. I could walk around the cool people and make people stand in line in front of me and I could go cool, not cool! Then I'd take all the not cool people and say "look at us, we're cool, you're not cool." Then we'd go to Mcdonalds. And then I'd be cool, not cool...
I've decided to observe my odorous wasteland in hopes that by this adaptation may be possible.
Maybe I could gain enough acceptance to play fuzzball with the paddlefish!
GHEEE...
The Bezlo embraces a state of confusion.
True... but can you make a good souffle?
HELLO.
...OUR HERO FINDS THE QUEST FOR IMMORTALITY THRU ASSIMILATION FAR TOO FRUSTRATING....
BLARG
I know! I will simply observe - then follow their actions!
BUT FIRST, I WILL CAMOFLAUGE MYSELF BY MORPHING INTO MY SURROUNDINGS
Ooh... cunning.
Ssh!
EYES + MOUTH LEFT
FOR VIEWER CONVENIENCE
?!
NaRL
PECK PECK PACK
Hey baby, what say you n' I go down to the ol' speak-easy, n' get some giggle water?
Ew, no!
Cake eater!
HI ALL! MY NAME IS PABLO! NOW I SHALL SING! AHEM... MAMA WAS A BRAVE OL' GAAAAL!
NO, THANK YOU!
...Bedtime...
LEMON MERINGUE IS PRESIDENT! DALLO! DALLO! DALLO! HEY YOU COSMETIC DARE! LA-FA-FA LAAAA!
WHACK WHACK
RIP!
cough, cough...
...Like, what a weirdo...
...What was with him?
JERK
NaRL...

EVEN IF YOU'RE AT THE BOTTOM OF YOUR CLASS, WE CAN HELP YOU GET ORGANIZED.

BUT YOU'LL STILL BE A DUMBASS.

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University of Victoria Native Students' Union Presents: Aboriginal Awareness Week

Unreserved: Aboriginal Art, Politics, and the Revolution

Monday February 26th

3:00 Opening Ceremonies: **Music and Movement** (Cinecenta)
6:00 **Film Festival** (Cornett b108)
7:00 **Student Panel** (David Strong C108)

Tuesday February 27th

2:00 Robina Thomas presents: **Research and Story telling** (Grad Centre)
6:00 **Film Festival** (Cornett b108)
7:00 **Songhees Dance Group** (Michele Pujol Room-Student Union Building)

Wednesday February 28th

2:00 Sharon McIvor & Theresa Nahanee present: **Law & Bill C-31** (Grad Centre)
3:30 **First Nations Leadership Panel** (Grad Centre)
Invited: Scott Clark President United Native Nations, Herb George Vice Chief of the BC Assembly of First Nations, Bill Wilson First Nations Summit, Chief Stewart Phillip President BC Union of Indian Chiefs
7:00 Sharon McIvor & Theresa Nahanee present: **Law & Bill C-31** (Fraser 158)

Thursday March 1st

9:30 Yvonne Dawson presents: **Anthony Dawson Legal Defence** (McLaurin D111)
3:00 Dr. Taiaiake Alfred presents: **Strategies of Resistance** (Senate Chambers University Centre)
6:00 **Bannock Bake Off** (Grad Centre)
7:00 **Indigenous Rhythms** (Grad Centre)

Friday March 2nd

11:00 **Tea with Elders** (Human and Social Development A254)
1:00 Westcoast Warriors Society presents: **Faces of Resistance** (Centre for Innovative Teaching and Technology 116)
3:00 **Closing Ceremonies** (CIT 116, subject to change)

Everyday in the Student Union Building

- NSU Info Table
- Warrior Women Art Display
- Native Artisans

Please Note that these events are open to everyone